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The Methodist Woman

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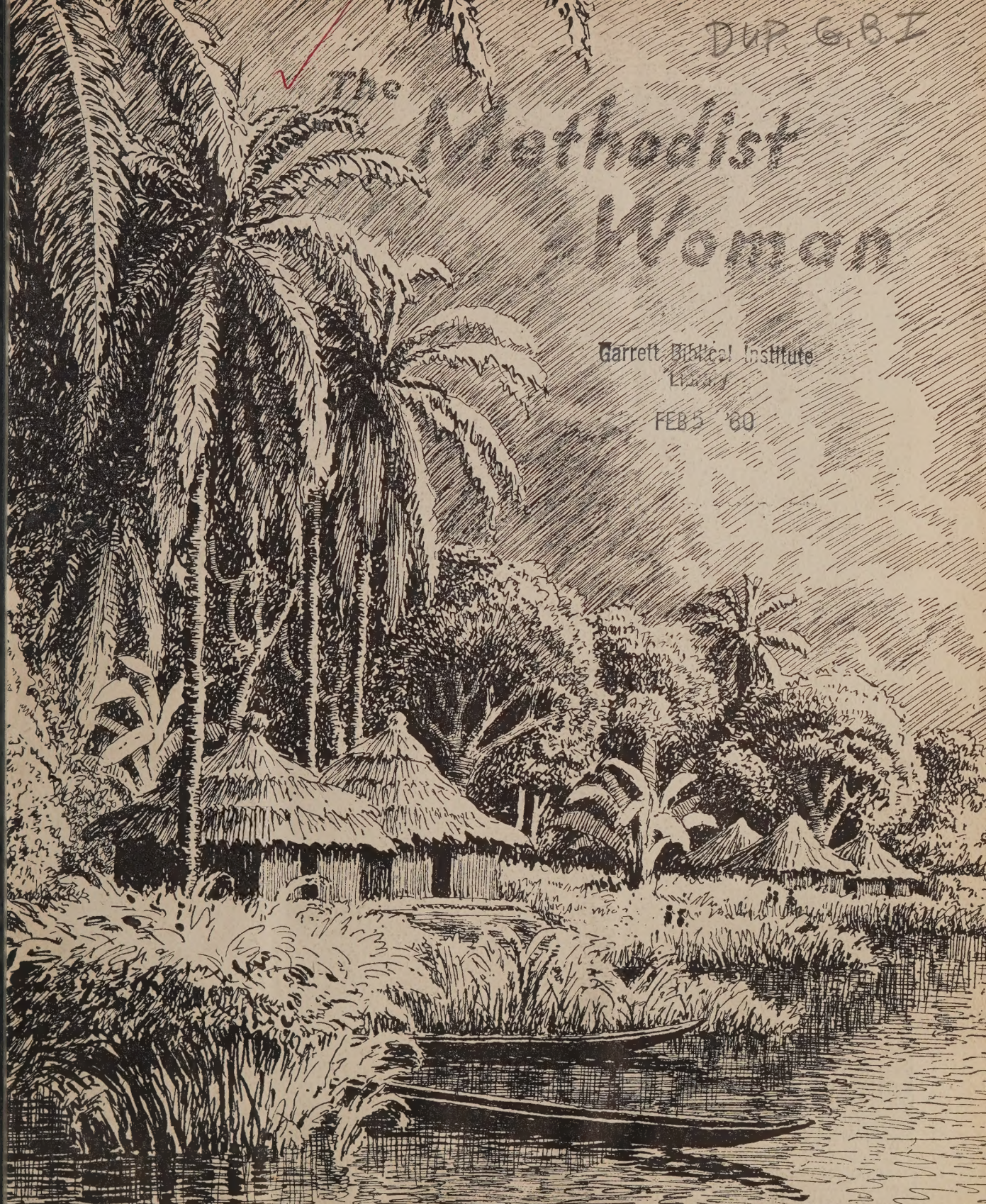

FEBRUARY
1960

O. L. Simpson

From the far corners of the earth dedicated young people arrive in the United States each fall to participate in the Crusade Scholarship program. As their orientation program begins on the American University campus, Washington, D. C., they sense almost immediately the world-wide scope of this program of Christianity in action. Close contact between students and faculty leaders is maintained. Methodists have an opportunity to support this program through contributions to the offering for the Week of Dedication from February 23 to March 6 and supplementary gifts.

Crusade Scholars 1959-1960

Name of Student	School Address	Field of Study
Alderete, Mr. Jacinto U.S.A.	Southern Methodist Univ. Dallas 5, Texas	Pastoral Theology
Alvirez, Mr. David U.S.A.	Southern Methodist Univ. Dallas 5, Texas	Pastoral Theology
Andujar, Mr. Ismael D. U.S.A.	Boston University Boston 15, Massachusetts	Theology
Ayappa, Mr. John Wesley India	Iowa Methodist Hospital Des Moines, Iowa	Hos. Admin.
Baines, Mr. Raymond U.S.A.	Pacific School of Religion Berkeley, California	Pastoral Theology
Bartee, Miss Virgia U.S.A.	Boston University Boston 15, Massachusetts	Religion in Higher Ed.
Billings, Miss Carol U.S.A. (1st Semester)	College of the Pacific Stockton, California	Undergraduate
Calagui, Mr. Jeremias D. Philippines	Garrett Biblical Institute Evanston, Illinois	Pastoral Theology
Campos, Mr. Jose de Brazil	Columbia University New York, New York	School Admin.
Canlas, Mr. Querubin Philippines	Garrett Biblical Institute Evanston, Illinois	Biblical Theology
Carter, Miss Maxine U.S.A.	Illinois Wesleyan University Bloomington, Illinois	Music Education
Chiwengo, Mr. Boniface Belgian Congo	Taylor University Upland, Indiana	Undergraduate
Chung, Miss Suk Soon Korea	Emory University Atlanta 22, Georgia	Christian Educa.
Clemente, Miss Caroline B. Philippines	Drew University Madison, New Jersey	Rural Church Work and Curr. Writ.
Cruz, Miss Susana V. Philippines	Garrett Biblical Institute Evanston, Illinois	Guidance and Counseling
Datta, Miss Madhuri India	Boston University Boston 15, Massachusetts	Education
Davis, Mr. Abraham E. U.S.A.	Gammon Theological Seminary, Atlanta, Georgia	Theology
Dean, Mr. Alfred Pakistan	New York University New York, New York	Education
Desai, Mr. J. R. India	Montana State College Bozeman, Montana	Chemical Engineering
Dickerson, Mr. A. S. U.S.A.	Boston University Boston 15, Massachusetts	Philosophy
Edwards, Mr. Samuel U.S.A.	Howard University Washington, D. C.	Medicine
Fernandez, Mr. Guillermo Argentina	Nashville Center (P) Nashville, Tennessee	School Admin.
Freeman, Mr. Patrick U.S.A.	Nat'l. Meth. Theo. Sem. Kansas City, Missouri	Theology
Gonzales, Mr. Justo Luis Cuba	Yale University New Haven, Connecticut	Theology
Hall, Mr. Thor Norway	Duke University Durham, North Carolina	Religious Educa.
Hata, Miss Tomoko Japan	Boston University Boston 15, Massachusetts	Music
Hicks, Mr. Granville A. U.S.A.	Gammon Theological Seminary, Atlanta, Georgia	Theology
Hirahara, Miss Sachiye Japan	Syracuse University Syracuse 10, New York	Home Economics
Hla, Ma (Miss) Burma (fall, winter quar.)	Nashville Center (P) Nashville, Tennessee	Teacher Training
Hsu, Mr. Leo Hong Kong	Southern Methodist Univ. Dallas 5, Texas	Theology
Huh, Miss Won Korea	Garrett Biblical Institute Evanston, Illinois	Christian Educa.
Isaiah, Mr. Samuel J. R. India	Garrett Biblical Institute Evanston, Illinois	Guidance and Counseling
Isaki, Miss Annett Yasuko U.S.A.	Baldwin-Wallace College Berea, Ohio	Undergraduate
Jensen, Miss Anna Marie U.S.A.	State Teachers College West Chester, Pennsylvania	Undergraduate
John, Mr. C. T. India	Boston University Boston 15, Massachusetts	Mathematics
Johnson, Mr. Ned Howard U.S.A.	Gammon Theological Seminary, Atlanta, Georgia	Theology
Jones, Charles Hamilton U.S.A. (1st Semester)	American University Washington, D. C.	Psy. of Religion and Coun.
Kaneko, Mr. Masuo Japan	Wesley Theological Seminary, Washington, D. C.	Theology
Kaputo, Mr. Elie M. Belgian Congo	Taylor University Upland, Indiana	Undergraduate
Kim, Miss Kyung Sup Korea	Syracuse University Syracuse 10, New York	Adult Literacy
Kim, Mr. Yong Shik Korea	Boston University Boston 15, Massachusetts	Theology
King, Mr. Willard Maurice U.S.A.	Gammon Theological Seminary, Atlanta, Georgia	Theology
Kinjo, Mr. Shigeaki Japan	Union Theological Seminary New York, New York	Theology
Kobayashi, Mr. Teruo Japan	Drew University Madison, New Jersey	Theology
Kohii, Mr. Shigeru Japan	Boston University Boston 15, Massachusetts	Religious Educa.
Kwan, Miss Betty Malaya	Nashville Center (S) Nashville, Tennessee	Religious Educa.
Lacy, Mr. Nathaniel L., Jr. U.S.A.	Southern Methodist Univ. Dallas 5, Texas	Ministerial Train.
Lam, Miss Katherine Malaya	Boston University Boston 15, Massachusetts	Education
Lee, Miss Karuna India	Nashville Center (P) Nashville, Tennessee	Education
Lee, Miss Sun Hi Korea	Nashville Center (P) Nashville, Tenessee	Education
Leege, Mr. Donald Alaska	Albion College Albion, Michigan	Undergraduate
Leung, Mr. Lincoln Hong Kong	Ohio Wesleyan University Delaware, Ohio	Undergraduate
Lew, Dr. Chung Moo Korea	University of Pennsylvania Philadelphia, Pa.	Medicine
Lincoln, Mr. Eric U.S.A.	Boston University Boston 15, Massachusetts	Social Ethics
Macwan, Mr. Vinaykant India	Syracuse University Syracuse 10, New York	Audio-Visual Aids
Mamora, Miss Ida Borneo	Baldwin-Wallace College Berea, Ohio	Home Economics
Masihi, Miss Umedini India	Syracuse University Syracuse 10, New York	Education
McNeil, Mr. Kenneth U.S.A.	Southern Methodist Univ. Dallas 5, Texas	Theology
Michael, Mrs. Melvina Pakistan	Nashville Center (P) Nashville, Tennessee	Education
Michael, Mr. Percy Pakistan	Nashville Center Nashville, Tennessee	Education
Miguel, Mr. Emilio Angola	Garrett Biblical Institute Evanston, Illinois	Theology
Miguez, Mr. Jose Argentina	Union Theological Seminary New York, New York	Theology
Miller, Mr. Ray Everett U.S.A.	Gammon Theological Seminary, Atlanta, Georgia	Theology
Miyazaki, Miss Chieko Japan	Nashville Center (S) Nashville, Tennessee	Social Group Work
Monteblanco, Miss Fausta Brazil (1st Quarter)	Nashville Center (S) Nashville, Tennessee	Education
Nacpil, Mr. Emerito Philippines	Drew University Madison, New Jersey	Systematic Theology
Noley, Mr. Homer Ray U.S.A.	Nat'l. Meth. Theo. Sem. Kansas City, Missouri	Theology
Nwabara, Mr. Samuel E. Nigeria (1st Semester)	Syracuse University Syracuse 10, New York	History
Oh, Philip See-Sun Korea	Cornell University Ithaca, New York	Business Admin.
Ooi, Miss Cheng Hoon Malaya	Nashville Center (P) Nashville, Tennessee	Education
Osinulu, Mr. Samuel A. Nigeria	Northwestern University Evanston, Illinois	Classics
Oss, Miss Esther Argentina	Syracuse University Syracuse 10, New York	Church Architecture
Park, Mr. Dae Hee Korea	Wesley Theological Seminary, Washington, D. C.	Rural Church Work
Park, Mr. Pong Bae Korea	Boston University Boston 15, Massachusetts	Christian Ethics
Pfluger, Mr. Klaus Germany	Syracuse University Syracuse 10, New York	Political Economy
Punongbayan, Miss Erlinda Philippines	Nashville Center (V) Nashville, Tennessee	Nursing Educa.
Saito, Mr. Masahiko Japan	Drew University Madison, New Jersey	Theology
Schafer, Mr. Guenther F. Germany	Nashville Center (P) Nashville, Tennessee	Pedagogy, Modern History
Seavers, Mr. Herbert U.S.A.	Boston University Boston 15, Massachusetts	Theology
Siagian, Mr. Sabam Indonesia	Nashville Center (S) Nashville, Tennessee	Sociology
Simonsson, Mr. Bengt Sweden (1st Semester)	Syracuse University Syracuse 10, New York	Religious Journalism
Simonsson, Mrs. Marta Sweden (1st Semester)	Syracuse University Syracuse 10, New York	Education
Singh, Miss Lillian India (1st Semester)	Syracuse University Syracuse 10, New York	Education
Spears, Mr. Joe Louis U.S.A.	Gammon Theological Seminary, Atlanta, Georgia	Theology
Suruga, Dr. Keijiro Japan	Children's Hospital Pittsburgh, Pennsylvania	Surgery
Taketa, Mr. Richard Y. U.S.A.	Drew University Madison, New Jersey	Theology
Tanabe, Mr. Gilfred U.S.A.	Hamline University St. Paul, Minnesota	Undergraduate
Tanaka, Mr. Toshihiro Japan	Syracuse University Syracuse 10, New York	Economics
Taufa, Mr. Lopeti (Robert) Tonga	Boston University Boston 15, Massachusetts	Theology
Taylor, Mr. Therman U.S.A.	Gammon Theological Seminary, Atlanta, Georgia	Ministerial Train.
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Tin, Maung Maung (Mr.) Burma	Nashville Center (S) Nashville, Tennessee	Sociology
Trammel, Miss Dorothy Lee U.S.A.	Boston University Boston 15, Massachusetts	Medical Social Work
Ueno, Miss Nobuko Japan	Nashville Center (P) Nashville, Tennessee	Education
Ungaretti, Miss Helena V. Brazil (1st Quarter)	Garrett Biblical Institute Evanston, Illinois	Education
Veiga, Mr. Gerson Soares Brazil	Garrett Biblical Institute Evanston, Illinois	Old Testament
Vergara, Mr. Mario Chile (1st Quarter)	Nashville Center (P) Nashville, Tennessee	School Admin.
Vigilia, Miss Emma Philippines	Boston University Boston 15, Massachusetts	Social Work
Vinluan, Mr. Victor C. Philippines	Wesley Theological Seminary, Washington, D. C.	Rural Evangelism
Wagner, Miss Loide Brazil (1st Quarter)	Nashville Center (S) Nashville, Tennessee	Social GroupWork and Relig. Ed.

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All items for publication should be directed to the Editor at 475 Riverside Drive, New York 27, N. Y. Room 1355.

A Fellowship Circle closes each day's program at the Crusade Scholarship orientation course. During the two weeks together, these exceptional young people improve their knowledge of conversational English, American history, social customs, visit points of interest in and about Washington, and become acquainted with each other.

Crusade Scholarships

by

MRS. J. FOUNT TILLMAN

SOME OF YOU may recall my story of participating in the opening service for the new hostel for girls in Ganta, Liberia, during the summer of 1958. I mentioned the missionary teacher and her assistant, a young African girl, who had trained as a Crusade Scholar in the United States.

During this past year as I have met Crusade Scholars in this country, I have realized the variety of services and the number of countries being helped through this program. These specially qualified young people are getting additional training as ministers, doctors, nurses, teachers; agricultural, clerical and city settlement and community workers.

On every side we hear the call for missionary personnel. This is one way to answer that call—by helping in the training of these students so they can return as Christian leaders among their own people.

To one who recognizes the importance of this work, it is most disturbing to hear that the program may have to be curtailed. More students would come if given the opportunity, but last year's Week of Dedication funds dropped in receipts. Also, the Woman's Division promised $50,000 a year for this purpose, but so far the Supplementary Gifts marked "for Crusade Scholars" have not equalled that amount. This meant some other requests must be cut in order to meet this promise.

As church members, let us give liberally to the Week of Dedication. Then, as Woman's Societies and Guilds, let us go that second mile by sending with the treasurer's report a large Supplementary Gift marked "for Crusade Scholars." Good stewards must have exceptionally good reasons if they hold balances in treasuries in the face of such need.

The Lenten season should be a time of spiritual renewal. May these gifts be outward symbols of greater growth in Christian understanding. So may these visitors from overseas find demonstrated here the gospel they have heard preached. So may they be encouraged to return home not only trained, but inspired to interpret to others a meaning of life that is in accordance with Christ's will and way.

Crusade Scholars

One Answer for Missionary Personnel

PART I—IN TRAINING

by

SARAH EVANS KENNEY

"I hold my head just a bit higher for being a Methodist"

THESE WORDS were inspired after a loyal Methodist met a group of Crusade Scholars at their orientation course in Washington, D. C., last fall. After fourteen years the Crusade Scholarship program is firmly established as one of Methodism's most effective ways to reinforce its mission program abroad, to sponsor its own student program and extend international good will to all parts of the earth.

During this school year, 127 students from twenty-one countries are studying in twenty-eight institutions in the United States. Theology and related religious fields claim the largest number. Education, social welfare and health are next. Several are engaged in specialized training—business administration, chemical engineering, adult literacy, audio-visual aids, and architecture.

Ten students are enrolled in undergraduate courses in the United States, unable to receive this training in countries where they live. Seventeen are studying in five other countries. Crusade grants provide travel, tuition, room, board, and other school expenses. But rising costs affect these items, and curtailment of this most rewarding program is a distinct possibility unless additional funds are forthcoming. The Crusade Scholarship program is made possible through offerings of the Week of Dedication, February 28-March 6, 1960, shared by the Divisions of National Missions and World Missions and through funds provided by the Woman's Division from Supplementary Gifts received from Woman's Societies and Guilds.

Teacher

Many of this year's group continue the "endless line of splendor"

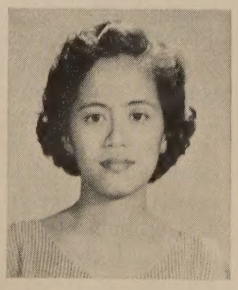
Muse Photo Bureau

Karuna Lee

that is the mission program. Related to its work in other lands, these outstanding young people have been carefully chosen. As Karuna Lee, of Calcutta, India, expresses it, they are here to "have a better understanding of the country and people through visit, study, and personal contact and to be of better service to my country on my return."

This young Indian woman, born of Hindu parents, was placed in the care of an American woman while still a small girl and was given the name of Lee. Since 1940 Dr. and Mrs. W. G. Griffiths, of Lee Memorial Mission in Calcutta, have been her guardians. She was brought up there, graduated from Isabella Thoburn College, in Lucknow, and took teachers' training at the Scottish Church College. Varied work and extra-curricular activities developed her capabilities. She has taught English, served as headmistress of the Primary School at the Mission and served as captain of the Girl Guides for several years. For four years she was conference youth director. Other responsibilities included being president of the Student Christian Movement, chairman of the village service project, Sunday-school superintendent, treasurer of the Wesleyan Service Guild, vice-president of the Woman's Society of the Bengali Conference, and secretary of the W.C.T.U.

"But teaching school is my major field," she adds simply as she works for her master's degree in education in Nashville, Tennessee. "I am especially interested in children. I am also interested in scouting which gives me scope for developing my interest in singing, learning handicraft, and home nursing."



Emma Vigilia

"The children love her classes," affirms the school director, describing Karuna as an excellent teacher. "She is an understanding Christian girl who loves Christ and wants to serve Him. She will make a sig-

nificant contribution to the work of the church in India and be a missionary to America while there."

Social Worker

One whose summer laboratory work at the Philadelphia Deaconess Home offered unusual missionary experience for all concerned is Emma Vigilia, of Manila, in her second year of study toward a master's degree in social science at Boston University.

Eager to enrich her academic program with training which will be of practical help when she returns to the Philippines, Emma first worked at the Golden Age Camp sponsored by the Home. "The total camp was very interesting because this was my first chance to work with this age group. It was enriching both from the social work standpoint and in my spiritual life. It was rewarding to help these people. I discovered that the old-age person needs someone just to listen and give some encouragement and help every once in awhile."

During the rest of the summer, this Filipino scholar headed the vacation school intermediate department, worked at the day camp and on weekends went caravaning. She described her program as "great," "exciting," and "very rich because it offers many activities in and out of the center. It will probably tire me, but God gives the strength needed."

That the experience was mutually beneficial was reported by one worker, who wrote: "Her presence made a great contribution to our total program. Her insights, understanding, and her practical and realistic approach greatly helped and influenced the staff. The summer staff consisted of high-school students or recent graduates. Due to Emma's close association with the girls, she was able to convey many of her experiences and attitudes to them. She really went out of her way to help the summer workers in their adjustments."

Little wonder that this young woman came highly recommended by the staff of the Methodist Social

Anna Marie Jensen

Center in Manila where she worked with slum children, including a number of problem boys with juvenile delinquent tendencies. She helped children with remedial reading and with the homework of children whose parents are illiterate. She taught children out of school how to read and write, and specialized in storytelling, handicraft, and games, using her library as a workshop. "There has never been any question as to the purpose for which she has dedicated her life—that of serving others, especially less fortunate ones," says the Center's director. "The need for personnel with this type of background and dedication is of greatest importance."

New States Represented

Representatives of the new states, Alaska and Hawaii, are included in the National Missions group of scholars. Anna Marie Jensen, who with six brothers and sisters grew up in the Jesse Lee Home, Seward, Alaska, is taking a primary teachers' course at West Chester Teachers' College in Pennsylvania, in order to return to Alaska to teach. According to staff members at Jesse Lee Home, Anna Marie's training in ethical conduct has prepared her to achieve high Christian standards in everyday living.

Annette Isaki, from Honolulu, received an award as one of the ten outstanding freshmen at Baldwin-Wallace College, Berea, Ohio, last year. As her pastor in Honolulu said: "An outstanding leader in our local and conference MYF, I think she has held all the positions a high-school girl can hold in our Methodist Church. I have seldom seen a young girl who combined in her personality so many excellent qualities. Young people respect her because she knows how to get along with people. When given any responsibility she takes it seriously and sees it through. She has a good father and a kind, understanding mother, both active in our church." Since she has "grown up in the church," Annette has decided to combine Christian education and music in her training for service.

Again and again, as one reads the interesting recommendations and applications on file in the Crusade Office, these characteristics appear: "adaptable," "earnest in purpose," "intelligent," "capable," and "a sincere Christian."

Adult Literacy

Kyung-Sup Kim,* at the University of Syracuse to "improve my usefulness in adult literacy," has served as field worker for the Korean Christian Literacy Association and as interpreter for Miss Edith Simester, missionary in charge of the adult literacy program. She praises Miss Kim's work highly: "It is a delight to see rural people of all ages respond to her teaching. She enjoys her country trips as much as I do, and works much harder, since she not only interprets for me, but also talks as she uses the projector, and does most of the actual literacy training."

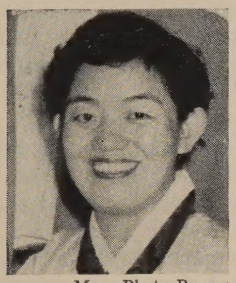
The Rev. Hyungki J. Lew, former bishop of the Korean Methodist Church, writes this tribute: "Her two years of work with the literacy committee after graduation from the Methodist Theological Seminary in Seoul, have been most gratifying and she is truly enthusiastic for the underprivileged. Her likeable personality attracts people of all classes, who appreciate her work with the illiterates. She has been so absorbed in her work that she has not given much thought to advanced study. But her many friends have urged her to study in America. We are sure that the two

* Her picture is on page 10.

years of study will result in more effective service in the future."

Nurse

Chung Sook Won has made two trips to the States. On the first, she accompanied orphans for whom the Korean government had made adoption plans in this country.



Chung Sook Won

Muse Photo Bureau

When she came the second time, as a Crusade Scholar to study in the Division of Nursing Education at the University of Rochester, in New York, she also brought a group of orphans for adoption. Her work experience in Korea included nursing at Severance Hospital in Seoul; public health work at Sang Do Christian Community Center; chief nurse at the Civil Assistant Section Hospital of the Second Logistic Command and dispensary nurse with an American doctor at the Korean Research Detachment in Seoul.

The president of the National Nurses' Association in Korea recommended her enthusiastically for "up-to-date science in nursing education and field experience to meet present-day health demands of the Korean people. The western culture in nursing would provide many good ideas in developing her work and education when she is returned to her home country." A missionary nurse expects her to make significant contributions to public health nursing in Korea.

Religious Education

Repeatedly recommendations for Crusade scholarships stress increasing need for leadership training for young women in countries where the status of women is rising steadily. Miss Betty Kwan, of Malaya, taking religious education at Nashville, Tennessee, is a convincing example. Of her, the pastor of Wesley Church, in Penang, says: "Betty can be one of the best answers for our pastor shortage in Malaya, not as an ordained pastor but as a pastor's assistant. (I do not think she would want to preach.) With further training in Christian education, evangelism, music, drama, group work for all ages, and counseling, Betty could take major responsibilities for evangelistic and educational work of a local church or area. In places where the pastor has more than one job, Betty would be fully capable of carrying a large share of the work in a local church.

"Being a daughter of a bank president has not kept Betty from being willing to share in any cooperative task even to scrubbing church floors on hands and knees when necessary. When she went to Kuantan to teach in the school and help with the church during the 'emergency days,' she lived in a small room formerly occupied by the servant. Betty does not take advantage of her family's social or financial prestige and she does not want to depend on her family for financial help. In the home she is a gracious hostess.

"Betty's decision for Christian service was a long-time one. She thoroughly enjoyed responsibility in the church in Kuala Lumpur, and had full charge of the church

Betty Kwan

Muse Photo Bureau

program during our holiday in 1953. She went to Trinity College with the knowledge that she was one of the 'pioneers' if full-time church work is to become a professional field for women in Malaya."

Architecture

Selection of lovely Esther Oss, of Argentina, as a Crusade Scholar marks the first time a woman has been chosen to study church architecture under the Crusade program. Yet this modest and unassuming young woman does not regard her achievements as exceptional. She admits, however, that her presence in architecture classes in the University of Syracuse creates more of a stir than in the University of Buenos Aires where she studied after graduation from Ward College in Ramos Mejia.

It was a privilege to meet and talk with her briefly as she dropped into the Crusade office while visiting New York with a group of architecture students from Syracuse. She was still breathlessly excited by her visit to the startling new Guggenheim Museum, the first building designed by the late Frank Lloyd Wright that she had seen.

She spoke enthusiastically of American college life. Football is "one of the gayest and most colorful things" she has ever seen, though her heavy schedule prevents frequent attendance. She shares an apartment with five American girls who take turns buying food and cooking the meals. "When it is my turn I help more than cook," she explains. "I came to learn architecture more than cooking."

Each Methodist overseas student at Syracuse is adopted by a nearby church and spends as much time with families there as possible. These contacts offer splendid opportunities to get acquainted, says Esther. She finds people here kinder, more thoughtful and understanding than she expected.

In Argentina she characterized as "lucky breaks" the chance to work with twelve architects and engineers in designing fifteen large public buildings. She also held a contractual job with the government and served as chief of the Technical Bureau of the Town Council in Bariloche.

While there, she designed plans to remodel and beautify the little

Methodist church to which she belongs. The pastor, a former Crusade Scholar from Germany, spotted her as a worthy Crusade prospect. Wheels began to turn more rapidly than is sometimes possible. Almost before she knew it, Esther was enrolled at Syracuse to study church architecture and house design. She will return to work in this field in Argentina and other South American countries. She thinks the contrast between so many humble and unattractive Protestant churches and overwhelmingly beautiful Catholic buildings in Argentina helped her choose this field. "I always liked to draw," she added. "My parents were sympathetic and that helped."

Her Crusade Scholarship is a "great event" in the life of Esther Oss. It has made religion more real to her, she says. Prior to this time no one outside the struggling membership of the Bariloche Church seemed to care much what happened to it. But now, a church that enables a young woman to study church architecture in the States commands new respect in the community. Its stature and scope of service is much larger than the humble little building she has

Kyung Sup Kim and Esther Oss

helped beautify. People ask her questions about The Methodist Church. Even people in Uruguay have heard the news and are curious. "I am a sort of missionary," she says, "a part of a program of Christianity in action."

She felt this too, as she joined other Crusade Scholars last fall in Washington for their orientation. Although they arrived from the far corners of the earth as strangers, they were united by the common bond of Christian fellowship.

"We were friends immediately," declared Esther Oss. She, too, holds her head higher for being a Methodist.

PART II—AT WORK

If a history were prepared of more than 1,000 Crusade Scholars who have participated in the program since the beginning it would show an amazing record of achievement in all mission fields where they are at work, says Mrs. Florence H. Cox, director of the Crusade Scholarship office, as she evaluates the effect of the total program. All hold important positions either in the field to which they returned after study in the United States or in another position which has developed as a result.

After his return from a six-week tour of India, Bishop Edwin E. Voight, of North Dakota, reported Crusade "alumni" doing superior jobs in every station he visited. This is true of practically every other established mission field. Additional areas have been opened in recent years, but are not yet well enough established for a mission potential to have developed there.

Director

One of the first and most outstanding Crusade Scholars is Miss Chen Kuan Yu,* a graduate of the McTyeire School in Shanghai, China, and its dean until the Communists took over the school in 1952. She then escaped to Hong Kong where at the present time she is acting director of the True Light School while the principal is in the United States. Although the True Light School operates under Christian principles and ideals, it has no affiliation with any church group.

Miss Chen's ability is recognized far and wide in Hong Kong, both on a community level and in community circles, according to Mrs. Ralph A. Ward, who with the late Bishop Ward, worked with her in recent years. During the past year she represented the Hong Kong chapter of a mental health unit, a high community honor, at a mental health meeting in Manila. In 1958 she attended the Tokyo International Christian Education Conference.

As one of the founding members of the North Point Church, familiarly known as the "Church of the Garages," in Hong Kong, Miss Chen gave remarkable leadership as a member of the planning committee, composed of twenty-five Chinese men and women who met unofficially and informally to talk through programs and policies in the early days of the Hong Kong Church. "No mind in that group was keener than that of Miss Chen," declares Mrs. Ward. "She always saw problems in their larger aspect; she spoke fluently in Chinese (two dialects) and in English. Whenever she spoke we all listened, for we knew there would be wisdom in her remarks.

"She has carried major responsibility in bringing the primary school—a part of the North Point Church—into reality. . . . The government Department of Education would not grant permission to build a school, though it was badly needed, until we submitted the name of a qualified person for that position. That position is represented by the key person of any school, the one responsible to the government to keep the academic standard of any institution high and accredited. Hong Kong has no better qualified person to fill the job than Miss Chen and she was accepted with flying colors. We were fortunate to have her fill this need for the initial period of the North Point Primary School, although she prefers to do counseling among students of the high school level among whom she feels

* For picture and current news of Miss Chen, see page 18.

she has a definite Christian calling to work. She also acted as dean of women at the Chung-chi College for a period, but again felt that she could do her best work among high-school age students.

"She is one of the most remarkable women I have ever known: in her devotion to Christ, to His Church in her wisdom and counseling, *in her full-time influence* as a Christian teacher in the colony of Hong Kong."

For earlier recollections of this young woman, we are indebted to Miss Louise Robinson, who taught her in the sixth grade, in junior and senior schools at McTyeire and who "counts her as one of the finest young women I ever knew."

Although Miss Chen's family was non-Christian, she became a Christian but did not join the church until after returning from a year's study at Columbia University, where she received her master's degree in secondary education.

"She was then assigned to teach in the junior-high school and decided that her influence would be stronger if she joined the church," says Miss Robinson. "So, with a a goodly number of her young students she was received into The Methodist Church. This took some courage.

"At Teachers College, Columbia, she made 'A's' in all her subjects. She was well-received in young people's camps and conferences as well as among other groups during her stay in the States. On her return she was made dean of McTyiere.

"She was always popular with her schoolmates who called her 'Daddy Long Legs,' as she was taller than most of the other girls. She was prominent in all school activities especially dramatics. After graduation from McTyiere she enter St. John's University, an Episcopal institution of high standing. A faculty member described her as one of the finest young women he had ever known in the student body."

Principal

Miss Sundra Edwards, another former Crusade Scholar, is now in the United States as a part of the Mission to America team, currently touring seven midwestern and western states under Board of Evangelism sponsorship. Eight of the ten team members are former Crusade Scholars and Miss Edwards is the only woman member.

During this, her sabbatical year, Miss Edwards had planned to study in this country. Because of her special interest in evangelism, a scholarship was obtained for her at Asbury College. Her schedule was arranged to enable her to come in time to participate in the current program. Since one of her interests is evangelism, this seems a natural opportunity for her.

Miss Edwards studied at the University of Syracuse in 1953 to study aptitudes of young people and administration in educational institutions. A graduate of Isabella Thoburn College, she has taught there and also at the girls' school in Raichur. She is now principal of a girls' school in Kolar, South India. She has served as district evangelist of the Gulbarga District and as chairman of the All-India literature work for the South India Conference. When she returned to India after her stay in the United States, she said: "It was a mountaintop experience. Now India is like coming down to the valley where there is illiteracy, poverty, idolatry, ignorance, and darkness."

PROJECTS

for 1960 Week of Dedication

February 28—March 6

Division of National Missions

Crusade Scholarships	$ 50,000
St. Croix, Virgin Islands, new church and parsonage	20,000
Mobile Units: Puerto Rico, Alaska, Hawaii, American Southwest	20,000
Indian Mission churches and parsonages	25,000
Turnagin, Alaska, church	25,000
Reparto Metropolitan, Puerto Rico	25,000
Waimea, Oahu, T.H., church	15,000
	$180,000

Division of World Missions

Crusade Scholarships	$100,000
College of West Africa, Monrovia, Liberia	10,000
United Christian Hospital, Lahore, Pakistan	75,000
Training School, Costa Rica	35,000
Japan Schools	75,000
	$295,000

Methodist Committee for Overseas Relief

Disaster Relief	$ 50,000
Homeless in Hong Kong	25,000
Relief in Korea	30,000
Refugees around the world	25,000
	$130,000

CRUSADE SCHOLARS 1959-1960

(*Continued from page 3*)

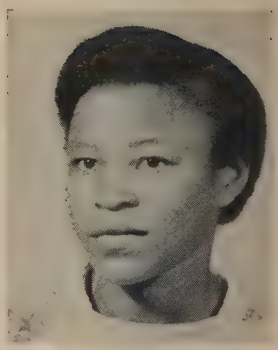
Name of Student	*School Address*	*Field of Study*
Whang, Dr. Kyu Chul Korea	Lahey Clinic Boston, Massachusetts	Voluntary Fellowship
Williams, Mr. A. Cecil U.S.A.	Pacific School of Religion Berkeley, California	Social Ethics
Williams, Mr. Jack Ivan U.S.A.	Nebraska Wesleyan University, Lincoln, Nebraska	Undergraduate
Won, Miss Chung Sook Korea	University of Rochester Rochester, New York	Public Health Nursing
Yap, Miss Betty Malaya	Baldwin-Wallace College Berea, Ohio	Undergraduate
Yap, Mr. Kim Hao Malaya	Boston University Boston 15, Massachusetts	Theology
Zia, Miss Grace Hong Kong	Nashville Center Nashville, Tennessee	Social Work
Zuniga, Miss Elvira S. Philippines	Syracuse University Syracuse 10, New York	Nursing Service
Almeida, Mr. Silvio de Angola	Lisbon University Lisbon, Portugal	Medicine
Cartner, Dr. Michael India	University of Edinburgh Edinburgh, Scotland	Study for FRCS
Carvalho, Mr. D. C. de Angola	Instituto Superior Technico, Lisbon, Portugal	Engineering
Cheng, Mr. Chung Sing Borneo	University of Ottawa Ottawa, Canada	Education
Emmanuel, Dr. Patrick K. India	United Kingdom Aberdare Gen'l Hospital Aberdare, South Wales	Study for FRCS
Fan, Mr. Shao Wen Borneo	University of Adelaide Adelaide, S. Australia	Medicine
Filipe, Mr. Pedro A. Angola	University of Lisbon Lisbon, Portugal	Law
Ling, Miss Nan Hua Borneo	Victoria College of Phar. Melbourne, Australia	Pharmacy
Mutasa, Mr. Elisha Southern Rhodesia	University of Edinburgh Edinburgh, Scotland	Medicine
Ngonyama, Mr. Reginald Southern Rhodesia	University of Edinburgh Edinburgh, Scotland	Medicine
Pieters, Mr. Andre Belgium	Cambridge University	Theology
Rodrigues, Miss Deolinda Angola	Instituto Metodista Sao Paulo, Brazil	Social Group Work
Rodrigues, Miss Mimosa C. Angola	Teacher Training School Lisbon, Portugal	Primary Educa.
Silva, Mr. Mateus Manuel da Angola	University of Lisbon Lisbon, Portugal	Medicine
Silva, Mr. Sesinando e Angola	University of Lisbon Lisbon, Portugal	Law
Sundaram, Dr. Ernest B. India (1st Semester)	McGill University Montreal, Canada	Study for FRCS
Wells, Dr. J. A. Thompson India	Reading, England	Study for FRCS

Miss Dina Rizzi

Trans-Atlantic Diary

by

SARAH BENNETT



Miss Deolinda Rodrigues

Reciprocation at "Little Scarritt"

This story combines a number of "firsts."

One of the first African girls to complete all available academic work in her homeland (Luanda, Angola) is studying as a Crusade Scholar this year at the Methodist Institute, Sao Paulo, Brazil, where a former Crusade Scholar, Miss Dina Rizzi, is in charge. Miss Rizzi is the first Brazilian woman to be placed in charge of a Methodist educational institution in Brazil. It is her aim to make this school where future deaconesses are trained a "little Scarritt." Twenty-eight are enrolled this year, all Brazilian except Deolinda Rodrigues, from Angola.

Anticipating Deo's coming, Miss Rizzi said: "We will try to do everything for her here that was done for me in America." She studied at Scarritt on two occasions. The first time, her study was interrupted by war. She returned the second time as a Crusade Scholar to receive training preparatory to expanding the program at Instituto Metodista. She has been associated with the school most of her life, first as a student, later as a teacher and now as its director.

1954—Sao Paulo, Brazil

Bump, bump, thump! the trunk goes down the stairs. Hustle, bustle! What is happening at the Methodist Institute? Oh, Dona Dina is going to the States on a Crusade scholarship. How will the institute ever carry on its program without her? The kindergarten children always look for her the very first thing every morning when they arrive. The boys and girls who come to the playground in the afternoons never want to miss Wednesday because that is the day Dona Dina tells them stories, and just *nobody* can tell a story like she does.

Teachers ask her to accompany them when they visit in the homes of the children, especially when it is a first visit, or when there is some special concern about a child. Who will do the marketing for the school? Absolutely nobody can stretch a *cruzeiro* to cover meat, vegetables, and fruit like Dona Dina. And the local church. Why she is president of the official board, as well as treasurer of the local Woman's Society of Christian Service. Who will teach the forty women who attend her Sunday-school class so faithfully? How will the women of the church ever organize and promote their annual fund-raising bazaar without her enthusiastic leadership and hard work? Dona Dina *can't* go away!

But she *did*. She went to Scarritt College in Nashville, Tennessee. where she studied and participated in the program of the school. On weekends she continued her church work but in a different way, for she went to the churches to tell of the work of The Methodist Church in Brazil. Her vacation time was spent in summer camps where she had many rich experiences with American youth and where she shared in the joy of her own Christian experience with them, giving them a new vision of people in another part of the world.

1959—Luanda, Angola, Africa

Bump, bump, thump! the trunk goes down the stairs. Hustle, bustle! What is happening? Oh, Deolinda is going to Brazil on a Crusade Scholarship to study at the Methodist Institute. But she has been teaching in our kindergarten, and she writes for our church paper. Who will translate for us? Deolinda knows English very well, and even interprets at times. Who will work with the youth group? We need Deolinda here. She has already finished her course here. Why does she need to study more?

But Deolinda *is* studying more. As a student in high school in Luanda, Deolinda became a close friend of Eva Miguel. She discovered that Eva had studied for three years at a school called the Methodist Institute in Brazil. Deolinda liked to watch Eva direct the choir, teach the girls cooking and sewing, and help them in many other ways. So she began to dream of studying at the Methodist Institute to prepare herself for work among the girls of her country. Her father was a minister. She had always been active in the church. Her grades in school were excellent, her dedication to the church and her God expressed itself in many ways, and so many friends were eager for her to prepare herself for fuller service. Then came the day when she sailed from Angola for Brazil.

Late March—Sao Paulo

An air of expectancy permeates the Methodist Institute. "What

do you think she will be like?" "She will be in my room." "I hope she has a good soprano voice because we need sopranos for our chorus this year." This we overhear as we walk by a group of Methodist Institute students.

Dona Dina, principal of the Methodist Institute school in Brazil, is also anticipating this day—the day when we will welcome a student from another country to study in the school which she directs. Her thoughts rush back to the days when she was a Crusade Scholar, and she knows just what she wants to do to help make Deolinda feel a part of the Christian community in which she will live for the next three years. She wants to provide rich experiences in Christian growth for her. She also wants Deolinda to share her own life experiences with the students at the Institute and with the church in Brazil.

A car drives up. Out steps a sweet-faced, gentle girl, dressed in a colorful African dress, and down the steps rushes Dona Dina to greet her.

And so a dream slowly comes true for Deolinda. She describes her new surroundings as follows: "Nature has been very beautiful here . . . with flowers of many kinds and many joyful singing birds. Recently I moved my bed near a window where I can look at a tree-trimmed bright sky every night after prayers. There is not a steady rainy season, falling rain without any rules, I say. I am enjoying these experiences of sharing life with people of other countries. You can hardly imagine how fond I am of ice cream.

"One learns so much really. Differences among peoples, countries, and so on, are things which have always challenged and delighted me very much. So you can see my happiness of sailing on a big Spanish ship carrying Spanish, Italian, English, French, Argentine and Brazilian people. It was funny and sometimes hard to try to understand everybody there. Some European children had never seen a black person and were charmed by me. I had children beside me almost always, especially because of my black curly hair. How they enjoyed to put their little white hands on it. One used to say my hair was made of wool because it is too smooth. So funny."

Deolinda is learning to play the piano and the organ and to direct a choir so that she can help with church music. She is an excellent student in Bible, sociology, religious education, and other courses. Her teachers sometimes imagine that they can see her as a teacher in her own country when she returns. She applies herself to the house work and the homemaking arts so that some day she can help the African girls prepare themselves for homemaking.

Not only does she receive, she also gives. That eager group of six-year-olds who come from the slum back of the school—do you see how they gather around "their" teacher? Aren't you charmed with the rapport between teacher and children? Yes, Deolinda is teaching the Brazilian children about the heavenly Father who loves all little children everywhere.

July—and winter vacation!

Behind that pile of suitcases you can see six girls on their way to Rio de Janeiro to spend their vacation working at the large Methodist Social Center with children from one of Brazil's most tragic spots. Those suitcases and bundles contain not only clothes, but also lunches for the long trip, covers because it is winter and there is no heat on the trains, and all kinds of teaching materials to be used with their groups. Yes, Deolinda is one of the six. As she shares with others she will also learn, and together she and the children will grow.

October—World Communion Sunday at the Brazilian Church in Sao Paulo

Gathered at the altar are Portuguese, Italians, Austrians, Japanese, North Americans, Africans, and Brazilians. Dona Dina and Deolinda kneel side by side. As the words "This is my body which is given for you" are spoken, it seems that we also hear "Thou hast sent me into the world . . . that they all may be one."

Two worlds meet as Deolinda Rodrigues, from Luanda, Angola, chats with a teacher at Instituto Metodista, Sao Paulo, Brazil, where she is a Crusade Scholar.

the American Scene 1960

Day camp activities are an exciting summer activity of the Philadelphia Deaconess Home extension program.

How It Affects Our Community Centers

by
DOROTHY R. CHAPMAN

WHAT composes the American scene as we enter into the 1960's? Nearly every newspaper and periodical emphasizes over and over again the changes we encounter through increasing population, shifting of the population age, increased mobility —the move from rural areas to the cities, the move from the cities to the suburbs—and the great and continuing social and economic revolution.

From this imposing list of changes, it is difficult to predict which will affect us most. Certainly the unprecedented growth in population, estimated at an increase of about three million a year in the United States alone and fifty million in the whole world, and the social revolution need to be considered with discerning minds and prayerful hearts. To man, with a concern for his brother, tremendous numbers of people represent a multiplicity of needs—needs growing faster than the population itself.

New Methods a Must

New inventions, new methods and new resources adequate for meeting these needs must be found. It is not enough to say "the old way does not work." New plans must be formulated and tried out. One has only to look at the individuals in any one group in any one of our many community centers—whether a nursery, a kindergarten, a club, a team or a committee, serving either low-income or middle-income families—to find individuals who come from homes where one or more of the many problems and needs exist. The list reads like newspaper headlines—problems of delinquency, alcoholism, working mothers, deserting fathers, divorce, and poor mental and physical health—yes, and even in this day of plenty—hunger and "no shoes." Individuals with problems such as these face our workers every day and look to us for understanding and help.

You may say these are age-old problems. They *are*—yet we are only beginning to cope with them accentuated as they are by the changes of our day. It has been noted that children needing social services generally have been thought of as coming from broken homes in the slums. Now we find they come from middle and above average homes. Those in poor mental and physical health can no longer be dismissed as problems of "the other fellow" when it is said that half the people visiting general practitioners are mentally disturbed. The greatest problem of all is to discover how to take advantage of our great abundance of material goods and services and use them for the improvement of all phases of life—spiritual, moral, intellectual, and physical.

Settlements and Community Centers

Our settlements and community centers, traditional pioneers in almost all phases of social welfare, are supported by women of the church, who also adventuresome and pioneering, can reach out to meet new challenges. In our church we are very much aware of our quadrennial goals. Could we in our community centers take some time in these next four years, or all four years if necessary, to look at ourselves in relation to the mission of the church, so well-stated by Miss Evelyn Berry in a recent article,* and the changing American scene? Are we too well-satisfied with the success of what we

* "The Mission of the Church and the Community Center," page 8, November issue of THE METHODIST WOMAN.

are doing? Are we too overwhelmed with the job at hand, to discover what is happening? In either case, we urge you to stop and look.

The premise on which our community center workers base all activities is their belief in the inherent worth of every human being in the sight of God and the potential of that individual for growth and human dignity. This belief is implemented through person-to-person relationships in settings where individuals and groups can decide for themselves what activities they want to undertake. In such groups individuals can develop a sense of belonging, a sense of their own worth, and the importance of taking responsibility for socially acceptable and satisfying Christian lives.

It is to our credit that many boards of directors of our agencies are now reorganizing to meet the needs of the day more adequately. Recognizing the need and importance of trained workers, they are determined to find such workers to carry on the program of the centers. Nothing less than the best can be worthy of our great mission.

New Patterns Emerge

Woman's Division community centers have faced and are facing the changing American scene with its slum clearance, urban renewal, new highways and freeways, its increasing and shifting population. As Methodist women look at their own aging and inadequate buildings, expensive maintenance costs, and the high cost of trained personnel, new patterns of organization are emerging.

Extension Programs. Carrying on programs outside the agency in one form or another is being done by many community centers and more will find it necessary to do so in the near future. More than half of the settlements and community centers listed with the National Federation of Settlements already have extension programs. The extension program operates in one or several locations. Facilities of existing agencies such as housing projects, churches and schools are commonly used. By placing extension work in various needy spots adjacent to the home base of the center, one community center can serve many more families over a larger area.

The problems of "spreading too thin" must be met by carefully limiting the service offered to what can be handled within the possible budget and available staff. If a center needs to reach out into the community ways can be found. Perhaps a question or two needs to be asked:

—What should the job of this community center be in view of the rapidly changing times?

—What functions are being carried on that could be done more adequately by another agency?

Sometimes moving some of the program out of the agency means placing a worker in the community to meet and work with "the hard-to-reach" youth, wherever they are.

Mergers. Some centers have merged under one board of directors and one staff. The program is carried on in the old neighborhood as long as needed. At the same time because of central planning, the staff is also available for work in new neighborhoods needing service. More and more centers are examining this new pattern as a possible solution of many complex problems of operation.

Our Challenge

The challenge of each of our community centers as we face the 1960's is how to relate our concern for the many recognized needs of people, in a fast moving and growing age, to their need for a relationship to their God. Let us face the future with the words of Louise Haskins' poem, "The Gate of the Years," in our hearts:

"I said to the man who stood at the gate of the years,
'Give me light, that I may tread safely into the unknown,' and he replied,
'Go out into the darkness and put your hand into the Hand of God.
That shall be to you better than light and safer than the known way.' "

The "Over 55 Club" offers fun and fellowship to many women who might otherwise be lonely.

Rural Workers of the western north carolina conference

Smith Studio

Miss Anita Benoy

by
LOUISE WRIGHT

Miss Laura Wells

"I think the major responsibility of a rural worker is to cooperate with the ministers and local leaders in planning," said petite young Laura Wells, U.S.-2, as she looked anxiously at the other two girls with her.

"Our instructor this summer reminded us that a mark of the good rural worker is the ability to work herself out of a job," added pretty young Anita Benoy, another U.S.-2.

This discussion took place on the platform in the huge open air auditorium at Lake Junaluska during the annual meeting of the Western North Carolina Woman's Society of Christian Service. Five hundred women listened attentively as the three workers conversed. The wee one, Laura, stood in the middle, balanced on a small stool so she could reach the microphone, the other two standing on either side.

Miss Wells is a rural worker for Clay County in the mountainous region bordering on north Georgia, with offices in Hayesville, North Carolina; Miss Benoy is rural worker for Surry County in the Greater Mt. Airy Parish; and Miss Martha Jeanne Henson was the worker for Avery County in the very heart of the mountains at Newland, North Carolina. Since the meeting Miss Henson has gone into local church work and has been succeeded in Avery County by Miss Virginia Miller. A new worker has come to Cherokee to work at the Methodist Center. She is Miss Vera Falls, formerly Field Work Supervisor at National College, Kansas City, Missouri.

Each worker had served nine months at her task. All three endeavored to give the women a clear picture of all phases of their work. Fine, wholesome girls, they smiled often during their discussion, filled with the joy of their work. All three had discovered a mighty truth: there is never a lack of jobs, only a lack of time and energy, and it takes experience and ability to cope with the many and varied jobs that fall within the category of a rural worker's responsibility.

They had similar experiences. Each one admitted that at first she had had doubts, not about the worthwhileness of the work, only about the explicit tasks for which she was responsible. Instructions received were: "Your job is to cooperate in the total program of the church and to help develop leadership within the church and community . . . to work with all agencies serving the rural church and community in efforts to improve health, educational, economic, and recreational facilities that Christian ideals might be realized in all phases of community life." But *how* could this be done?

Laura said it was amusing to get an outsider's viewpoint. Sometimes when she had been introduced as a rural worker, the person meeting her thought she "planted corn." Anita added she was called a USO worker. This caused laughter.

Laura said, "You know, I have been called a secretary, a youth director, a social worker, and a missionary—among other things."

Anita responded, "To be truthful, Laura, we are *all* these things and more!"

In describing her work, Laura reported progress: "Clay County is practically separated by mountains from the conference-planned leadership training conferences and it is *hard* to get many of our teachers to attend. This year some of our local leaders attended the Christian Education Conference for vacation church school, then came home to teach similar classes in the country. This was new."

As soon as Laura arrived in Clay County she was drafted as secretary for the group ministry staff. She says: "The staff meets every Monday for about two hours, after which I type the minutes for the three ministers, the district superintendent, and myself!"

Laura works with every Methodist church within a section of about thirty square miles—in every phase of the church work, director of religious education, Woman's Society of Christian Service

program planning and mission studies, Methodist Youth Fellowship, church-school leadership training in each church and even in non-church-related clubs like the Home Demonstration Club. But the secret is in showing "others how to do the task," and in giving them the vision and inspiration to develop into better leaders.

Laura also helps edit the paper, "Clay County Circuit Rider." It is published "as often as we have news enough to fill it" and mailed to every family in the nine churches in the county. One page bears the heading, "Hello, Your Rural Worker Speaking." Another has in big letters, "Need a Helper?" Ten activities are listed with a place for each to be checked: opening worship services for church school, planning a unit for the church school, organizing MYF or Woman's Society of Christian Service, conducting a discussion of duties of leaders or officers, obtaining resource material for unit, sharing ideas in teachers' conferences, planning a special program, training school or retreat, organizing a council of teachers, and introducing recommended literature. In all this, the rural worker serves as *resource person*—helping the *other* person find material.

Anita reported: "My biggest thrill is working with our parish activities. Our parish consists of eleven churches which cooperate in special programs that no one church could undertake alone due to a lack of adequate membership and leadership. We have a parish Youth Council . . . a parish Woman's Society of Christian Service fellowship. All our churches do not have organized women's groups, but we hope they will be encouraged through the parish society."

She continued: "Each month we have a parish-wide meeting for all age groups. These have developed a feeling of oneness among the churches. One church's problem is a concern of all."

Martha Jeanne Henson hastened to add the story of the fourteen Methodist churches in her Avery County charge: "It has been gratifying to find that all Methodist churches in the county are active and well-blessed with substantial church buildings, and good pastors. The Methodist youth of the county met and organized an Avery County MYF subdistrict group, which meets in different churches on the fourth Monday. One new MYF has recently been added. A new Woman's Society was organized. It is hoped that a Woman's Society can be organized in every one of the fourteen churches."

Laura smiled happily as she said, "One of the most inspiring projects in which I assisted this year was the Christian Witness Mission. The ministers and I planned an intensive training session, climaxed with a dedication service for members of the MYF who volunteered for this service. We had privately mentioned our doubts that the young people would be able to express their Christian faith to their friends, but we were thrilled by the reports! After the first night's visitation, one girl exclaimed, 'You told us it would be a wonderful experience, but I had no idea!' The results were beyond our highest expectation. Attendance of our Youth Fellowship not only increased, but every one was revitalized, including the adult workers!"

The smile of remembrance of something beautiful played on the face of the young worker. Then came a bright gleam of wonder, "Oh, I almost forgot to tell you about our wonderful new center, the Hinton Memorial Rural Life Center, located on top of one of the most beautiful mountains in western North Carolina, overlooking a lovely lake. The Center has sixteen rooms, a big lobby, dining room and kitchen. It is an ideal place for retreats and leadership and planning institutes. Our scenery and hospitality cannot be exceeded anywhere!"

That the young workers genuinely love their work is felt in everything they say about their respective counties. Laura concluded with expressions of appreciation: "We are grateful for this privilege of sharing with you a part of the home mission work which you so generously support. Thank you for your gifts and your prayers. We ask that you continue to remember us."

Anita added: "I love the people and the town of Mt. Airy. We can see God in the beauty of the mountains about us and in the loving and friendly relationship of the people with whom I work. With the prayers and gifts of the Methodist people in general and the Woman's Society members in particular, work like mine, for God's kingdom, will grow."

Miss Benoy, U.S.-2 rural worker, discusses spatter-painting project with Mrs. Wade Smith, primary teacher.

North Point Primary School

Taylor Photo Services

Participating in the cornerstone laying at North Point School, Hong Kong, are (from left to right): The Rev. J. E. Sandbach, pastor, English Methodist Church; Mrs. Jack Yuen, chairman of the board; Miss Chen Kwan Yu, supervisor and acting principal; the Rev. Timothy Chou, pastor of the North Point Church.

Two years ago the Woman's Division allocated $20,000 as a start on their first school in Hong Kong. Since then $65,000 has been added, making possible this new building resting on layers of rock cut out on the side of the mountain.

The Rev. and Mrs. Sidney Anderson, veteran missionaries from China, are now in their last term of service. Together with Miss Etha Nagler, another China missionary in her last term, they serve these refugee people.

Hong Kong desperately needs young women missionaries who will spend one year in learning the Chinese language before going to the field.

CLARA M. FRENCH
Executive Secretary for Southeast Asia

by
OLIVE L. ANDERSON

IN HONG KONG one of our favorite sports is "counting children." On the sidewalks or in alleys in our neighborhood you can count from fifty to one hundred children while walking a block. Playing, or working, many with baby sister or brother on their backs, they are quite unconscious of the crowds of grown-ups walking by. They dart into the street after a ball, or run along an alley trying to get a kite into the air. Thousands of them have no chance to go to school. There simply are not enough schools. As we count them, my husband often says, "Ninety-five! Enough children for a Sunday school in this block."

Such need calls to the church, and our new North Point Methodist Primary School is an effort of the Woman's Division of Christian Service to answer it. On September 11, 131 pupils and their parents gathered in the "Church in the Garages" for the opening service. (Our beautiful new building was being rushed for completion, but was not quite ready for the opening service. It was ready the following Monday, when classes began, because the whole staff spent Sunday afternoon and evening getting desks and chairs in place.) Miss Chen Kwan Yu, supervisor and acting principal,* introduced Mrs. Jack Yuen, chairman of the board; Mrs. Wu Ching Jung, dean; Mr. T. L. Woo, business manager, and the faculty of eight teachers and our pastor.

They sang a hymn and prayed God's blessing on this new school. Miss Chen talked about some of the ideals and purposes of a Christian school. She also told about some of our academic aims and standards, and introduced Mrs. Corlyss Crump, who is in charge of English, and Miss Sonia Chen, who will teach Mandarin, so that our pupils will be well-grounded in these two much needed languages. It was a simple service, but it marked an important event in the lives of these children, and in the work of The Methodist Church in Hong Kong.

Most of the pupils come from the neighborhood of our church in North Point. Fifteen are children of our church members and nineteen others are from Christian homes. They are quite evenly divided into the five grades we have opened and make a fine nucleus for the future student body. The teachers are very earnest and one can already feel the high tone of the school spirit.

On November 1, the primary department of the North Point church school was to be enlarged to take in more than ninety pupils, whose parents have expressed their willingness to have them come on Sunday for church school. This means that the church school will be so large that the "Church-in-the Garages" cannot accommodate it. That means we will be using the school building for church school. So already the school is serving the church as well as the church the school. Seeing the beautiful classrooms available, the whole Youth Department, intermediates, youth and young adults, have asked to use them and have been welcomed also. Now more than 200 people will be worshiping and studying there on Sundays.

New schools grow fast in Hong Kong. In a year or two this one will have its full capacity of 540 pupils in six grades. But in the meantime, many more children will be born and will be asking for their chance to learn and grow.

* See page 10 for additional news of Miss Chen.

Building Plans

Brooks-Howell Home

by LOUISE WRIGHT

PLANS FOR the building of a new $400,000 unit of the Brooks-Howell Home for retired deaconesses and missionaries in Asheville, North Carolina, were made last November when three members of the Woman's Division of Christian Service met with the local building committee and the architect commissioned to draw the plans.

The building, a two-story structure, will include sixty individual rooms, a 30-bed infirmary, a large reception room, dining room and recreation area, two patios, one enclosed in glass, a modern kitchen, with ample storage rooms and laundry facilities in the basement. A rehabilitation area with craft shops is being planned for a section of the basement.

Every detail of the planning is for the convenience of the older people who will make it their home. Miss Emma Burris, executive secretary of Social Welfare and Medical Work of the Department of Work in Home Fields, presented special features suggested by the National Committee on the Aging. Mrs. C. P. Hardin, vice-president of the Woman's Division of Christian Service and chairman of the Department of Work in Home Fields, discussed the location of the building on the property, so that future units might be added to the home. Mrs. Charles W. Mead of Omaha, Nebraska, chairman of the Building Committee of the Department of Work in Home Fields, discussed practical things such as the elevator to be installed, wide doors and corridors to accommodate wheel chairs, mechanical equipment, and service entrances.

The home is located at 29 Spears Avenue in Asheville on a five-acre wooded tract of land purchased a few years ago by the Woman's Division of Christian Service. A large dwelling was converted into a home for the eight retired workers now living at Brooks-Howell Home, one of four homes for retired workers.

Seated around the table left to right are Mrs. C. P. Hardin, Miss Emma Burris, Mrs. Charles W. Mead, Louis H. Asbury, architect, Miss Mabel Metzger, director of Brooks-Howell Home, Mrs. J. L. Hipple, Mrs. E. D. Chandler, chairman of the local building committee, Mrs. Thomas E. Frutchey, vice-president of the Western North Carolina Woman's Society of Christian Service, Mrs. Rupert Crowell, chairman of the board of directors of the home, and J. L. Hipple, local business man. Mr. G. Hobart Lee, another member of the building committee, was not present for the picture.

CIRCLES *Worship and Program Suggestions*

THE SPIRIT OF BETHANY—LENT IN OUR HOMES

by MAUDE WHITE HARDIE

This is the last program prepared by Mrs. Hardie. She had completed all her writing assignments before she went to the hospital last October.

SOFT MUSIC: Hymn No. 95, *The Methodist Hymnal*

CALL TO WORSHIP:

"Lord Christ, the bird his nest has found,
The fox is sheltered in his ground,
But dost thou still this dark earth tread
And have no place to lay thy head?
Shepherd of mortals, here behold
A little flock, a wayside fold
That wait thy presence to be blest—
O Man of Nazareth, be our guest!" [1]

RESPONSE *(spoken or sung):*

"O come to my heart, Lord Jesus,
There is room in my heart for Thee." *(See Hymn No. 95)*

HYMN: "Happy the Home" *(The Methodist Hymnal,* No. 428)

SCRIPTURE: *Jesus in Homes of Friends*—Luke 10:38-42; Mark 14: 3-9

MEDITATION [2] AND HYMN RESPONSES

Leader: In the Lenten season our thoughts turn naturally to the Church and its services. But we need to remember too that most of us are women with homes, and that the spiritual life of the home depends in great measure on us. As we seek to deepen the spiritual life of our homes, we may find help by looking at the little town of Bethany where the Master frequently spent time with friends. Bethany brings to us some of the most cherished lessons of the gospel records.

"Bethany speaks to us of the blessedness of the home where Jesus is a welcome guest. We gather from the record that Mary, Martha, and their brother Lazarus comprised a family in easy circumstances and of sufficient dignity and position to excite considerable attention, not only in their own little village but in Jerusalem as well. But the outstanding fact about this family was that their love and reverence were always ready to place at the disposal of Jesus their holy and happy home. He was always a welcome guest. Theirs may well be a model for our homes. Is Christ the honored guest? Are hearts open to receive his truth as was Mary's? Do loving hands serve him as did Martha's? Is the manner of life and conduct of the home such that the divine Lord could drop in at any time without intruding?" *(Pause)*

Hymn No. 427: "O Happy Home," first stanza

Leader: "Bethany reminds us of the relationship between *worship* and *work* in Christian living. . . . Both are needed to make Christian discipleship complete. We need both the meditative receptiveness of Mary and the practical activity and service of Martha."

Hymn No. 427: "O Happy Home," second stanza

Leader: "Bethany speaks of immortality. Here Jesus spoke the matchless words: 'I am the resurrection and the life. He that believeth on me, though he die, yet shall he live; and whosoever believeth on me shall never die.' "

Hymn No. 427: "O Happy Home," third stanza

Leader: "Bethany speaks also of the beauty of sacrifice as an expression of love for Christ."

It was while he was at a meal in the home of Simon the leper, in Bethany, that the feelings of a grateful woman could not be restrained. "The precious spikenard was none too costly to express her gratitude and adoration. Judas said it was an extravagant waste, but Jesus said it was a beautiful gesture of devotion."

SOFT MUSIC: Hymn No. 427

SILENT PRAYER *(directed by leader)*

1. For the spirit of Christ in our homes
2. For a new sense of our privilege as homemakers
3. For each individual, by name, who is a member of our household
4. For the home and members of the family which most recently welcomed us to its fellowship
5. For an increased readiness to enlarge the circle of those whom we welcome to our homes.

RESPONSE:

"O come to my heart, Lord Jesus,
There is room in my heart for Thee."

INFORMAL DISCUSSION of specific ways in which we can deepen the spiritual life of our homes, and widen our fellowship, such as: grace at meals; family devotions with all participating; a worship center in the home, set up during Lent and continued; periods of frank family discussion (not argument!) of questions of religious content; a Lenten service in the home.

QUIZ (based on articles in this issue of THE METHODIST WOMAN):

1. "except for the witness of a wonderful woman _____" Complete sentence.

2. An orientation program. Explain.

3. Identify Anita and Laura.

4. 29 Spears Avenue. Whose address?

5. First qualification for a district office? Name others.

6. Name the V.I.P. in the Guild.

7. List ways to use the *Prayer Calendar*.

8. Issues of vital concern. Name five.

[1] "Hymn for a Household," by Daniel Henderson in *Quotable Poems* compiled by Clark and Gillespie (Willett, Clark and Colby, 1932), page 92, second stanza. Permission requested.

[2] Quoted material is from *Where Jesus Walked,* by Frank McCoy Field (New York: Exposition Press), pages 198-200. Used by permission.

And Now Abideth...

A DAY APART SERVICE

by

LOUISE ROOT

QUIET MUSIC: "Spirit of God," No. 179; "I Heard the Voice of Jesus Say," No. 210; "O for a Closer Walk With God," No. 228—*The Methodist Hymnal.*

CALL TO WORSHIP for "A Day Apart."

LEADER: And He said unto them, Come ye yourselves apart . . . and rest awhile. (Mark 6:31, K.J.V.)

PEOPLE: O come, let us worship and bow down, let us kneel before the Lord, our Maker! For He is our God, and we are the people of his pasture, and the sheep of his hand. (Psalms 95:6-7, R.S.V.)

LEADER: For thus said the Lord God . . . "In returning and rest you shall be saved; in quietness and in trust shall be your strength." (Isaiah 30:15, R.S.V.)

PEOPLE: Come, let us join ourselves to the Lord in an everlasting covenant which will never be forgotten. (Jeremiah 50:5, R.S.V.)

UNISON PRAYER: O our God, we believe in Thee, we hope in Thee, and we love Thee because thou hast created us, redeemed us, and dost sanctify us. Increase our faith, strengthen our hope, and deepen our love, that, giving ourselves up wholly to Thy will, we may serve Thee faithfully all the rest of our life. And we pray that finally we may be found worthy through Thy grace to inherit life eternal through Jesus Christ our Lord. Amen.

—*The Book of Worship*

HYMN: "Come, O Lord, like morning sunlight." (No. 33)

LEADER: Today, we have come apart to search out some of those qualities of our Christian heritage which have eternal value. In a world such as ours which is changing so rapidly and so drastically, we need to re-examine and re-evalute those of our beliefs which are abiding.

Certainly, each of us is aware of the great advances being made in the scientific world. Man has conquered outer space, and even now is reaching other planets. But in the understanding of the "things of the spirit" he has not "even left the ground." Not only in the field of science do we notice this rapid change, but in almost every phase of our living. Old ways are giving over to the new. In economics, in industry, in national and international relationships, yes, even in the intimacy of family living, we see new patterns taking the place of long-established methods and practices. Is it any wonder, then, that we ask ourselves whether any qualities of life are stable and changeless?

In our service today, we shall, together, search for some of the eternal values of life. What more adequate guide are we able to use than the Scripture? St. Paul, writing to the early Christians in the church at Corinth suggested to them and us, three characteristics of living that have a timeless quality. He wrote, "And now abideth faith, hope, love."

It is interesting to note as we begin to study these three qualities that they bear a direct relationship to man's existence as a human being. Each one of us lives within three dimensions of time—the past, the future, and the present. Because we are human beings the experience of each moment is guided and influenced by what we recall from the past, whether it be the memory of a failure or a triumph. And certainly, we are projecting ourselves into the future with all our plans, our hopes, and our expectations for another day. And did we not live in the present, we would not be living at all! Immediately we see that these three characteristics mentioned by St. Paul may also be divided in much the same manner; faith looks to the past; hope to the future; and love to the glorious, living present.

Part 1—Faith

FIRST READER: For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith. . . . For in it the righteousness of God is revealed through faith for faith; as it is written, "He who through faith is righteous shall live." (Romans 1:16-17, R.S.V.)

In this profound definition of faith, we are assured that God

loves us so completely that He has taken our sin upon Himself, and through the sacrifice of His only Son upon the cross, has reconciled the world unto Himself. Great, indeed, is the measure of salvation which He has bestowed upon us. In fact the keystone in the arch of our Protestant heritage is found in that final verse. In the more familiar translation of the King James Version, we read, "The just shall live by faith." This unconditional love of God toward us is there; we need only the grace to claim it for ourselves. Faith, in this aspect, is a trusting confidence in God as our loving Heavenly Father; in confession of Christ as Lord and Savior; and in identification of ourselves with His death and resurrection.

SECOND READER: Now faith is the assurance of things hoped for, the conviction of things not seen. (Hebrews 11:1, R.S.V.)

It is at this stage in our faith that many of us have the greatest difficulty. We are so accustomed to experiencing our finite living through our physical senses, that we fail to comprehend the invisible nature of the infinite.

THIRD READER: "Then said Evangelist, pointing with his finger over a very wide field, 'Do you see yonder wicket gate?' The man said, 'No.' Then said the other, 'Do you see yonder shining light?' He said, 'I think I do.' Then said Evangelist, 'Keep that light in thine eyes, and go up directly thereto.' "

—John Bunyan: *Pilgrim's Progress*

SECOND READER: Continuing in this great faith chapter from Hebrews, we discover that men and women were able to do many things for God. "By faith, Noah, being warned by God concerning events as yet unseen, took heed and constructed an ark for the saving of his household . . . and became an heir of the righteousness which comes by faith. By faith, Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance, and he went out, not knowing where he was to go. . . .

"By faith, Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill treatment with the people of God than to enjoy the fleeting pleasures of sin. . . .

By faith, the people crossed the Red Sea as if on dry land. . . . And what more shall I say? For time would fail me to tell of Gideon, of David and Samuel, and the prophets—who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness. . . .

And all these, though well attested by their faith, did not receive what was promised, since God had forseen something better for us, that apart from us. they should not be made perfect." Selected verses. (Hebrews 11, R.S.V.) What does this all say to us, this roll call of our religious forefathers?

PEOPLE IN UNISON: "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus, the pioneer and perfecter of our faith." (Hebrews 12:1-2, R.S.V.)

HYMN: "O for a Faith That Will Not Shrink." (No. 270)

THIRD READER: Let us listen to what Jesus said about faith in one of his familiar parables: "For it will be as when a man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them; and he made five talents more. So too, he who had the two talents made two talents more. But he who had received the one talent, went and dug in the ground and hid his master's money.

"Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; here I have made five talents more.' His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.' And he also, who had the two talents came forward, saying, 'Master, you delivered to me two talents; here I have made two talents more.' His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.' " (Matthew 25:14-23, R.S.V.)

Here we find Jesus commending a venturesome faith; and so it will be for us. The more we are willing and ready to venture out in faith, the stronger and more vital will it become.

FIRST READER: "An old man and a younger one were working on a roof. Ladders with sharp spikes on their under sides were thrown down on the roof, and the boy was told to step out on one of them. He hesitated. 'Let your weight down it, my lad,' the old man said. 'See how it holds. The heavier the load it carries, the more secure it is.' "
—Clarice Bowman and George Harper, *Power Through Prayer*

LEADER: As we spend the next few minutes in quiet, guided meditation, shall we consider and weigh the measure of our faith? Is my faith firmly anchored in this great Christian doctrine of God's reconciling love for me? Have I, by grace, accepted it as the foundation of my life?

Am I doing "great things for God" because I have made the

"adventure of faith" the guiding principle of my life?

As I live each day in this changing world, do I have complete confidence in my God, knowing that "He is able to keep that which I have committed unto Him?"

Part II—Hope

LEADER: At the very beginning of our exploration of the eternal values to be found in this descriptive word of a Christian used by Paul, let us divorce from our thinking the lighthearted optimism so often associated with "hope." We are considering, instead, that interpretation which God has given to it in the glorious promise which He fulfilled in the resurrection of His Son, our Lord and Savior. Jesus reassures us of that same promise when He says, "Be of good cheer, I have overcome the world." (John 16:33, R.S.V.)

Before we go to the New Testament for the meaning of this Christian hope in our lives, let us recall the "promise and hope" evident in the Hebrew faith. For centuries, the prophets assured their people of the coming of a Messiah, and the hope that such a one would bring to the Jewish nation. True, it was a worldly interpretation, but it was, nevertheless present. However, the Old Testament ends without the answers. The promise is still a promise; we are left dangling at the end of an uncompleted sentence, and our hope is still unfulfilled.

FIRST READER: "But when the fulness of the time was come, God sent forth his Son." (Galatians 4:4, K.J.V.)

This verse bursts upon our ears like the sound of a mighty trumpet. Full well we know that following the incarnation of this only Son was to come, one day, His resurrection. This, then, *is* the Christian hope; for He has become not only the fulfillment of the promise, but also the object of our hope as the glorified one.

Thus we look to the future for the final realization of the meaning of life. We acknowledge that the future belongs to God; at the same time we rejoice that He has given it to us as well, through His Son. Here is to be found our hope in life eternal. This message runs like a golden thread through many of the letters to the early Christians in the New Testament. Their world was one of change and upheaval such as ours. Many times they must have wondered what values were enduring in their days of bewilderment and confusion. The witness of their lives shows us that this hope was not primarily one that brought only comfort and consolation; rather it gave them "the sword of the spirit" to stand up in the time of testing. Certain selected passages may be a challenge to us to "give as good an account" in our day.

PEOPLE, IN UNISON: "Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us." (Romans 5:1-5, R.S.V.)

"To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory." (Colossians 1:27, R.S.V.)

"For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all men, especially of those who believe." (1 Timothy 4:10, R.S.V.)

"But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of deeds done by us in righteousness, but in virtue of his own mercy, by the washing of regeneration and renewal in the Holy Spirit, which he poured out upon us richly through Jesus Christ our Savior, so that we might be justified by his grace and become heirs in hope of eternal life. The saying is sure." (Titus 3:4-8, R.S.V.)

"And we desire each of you to show the same earnestness in realizing the full assurance of hope until the end, so that you may not be sluggish, but imitators of those who through faith and patience inherit the promises. . . . We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf." (Hebrews 6:11-12, 19-20, R.S.V.)

"Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ. . . . Therefore gird up your minds, be sober, set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ. . . . Through him you have confidence in God, who raised him from the dead and gave him glory, so that your faith and hope are in God." (1 Peter 1:3, 13, 21, R.S.V.)

HYMN: "My Hope Is Built on Nothing Less." (No. 244)

SECOND READER: Jesus constantly reminded His followers that eternal life has a present quality; we read such phrases as "here and now" and "within you." It is only as you and I prepare ourselves each day for this eternal life that it will be fully realized in that day, when we shall see Him face to face.

PRAYER *(in unison):* O Lord, our God, under the shadow of thy wings let us hope. Thou wilt support us both when young, and even to old age. When our strength is of Thee, it is strength, but when our own, it is weakness. Amen.

—The Book of Worship

Part III—Love

LEADER: Faith relates us to the past by showing God's act of

revelation and redemption. Hope fills us with an expectation for the future. Now let us see how God shows us that love is to be the guiding principle for each moment of our living in the present. The life of a Christian should be one that radiates joy and love. This radiance is predicated upon the strength of our faith and the depth of our hope. So let us link together in a perfect circle these three values as we think about this one which St. Paul called the "greatest."

First Reader: We acknowledge at the very beginning, the great outpouring love of God toward us. "We love, because he first loved us." (1 John 4:19.) So many references to love are made in the Scriptures that we realize much meaning and importance were attached to it. Often when Jesus spoke of this value, He strongly emphasized the imperative nature of its acceptance by His followers. Indeed, it is not a matter of choice, nor is it to be accepted only if convenient. He commanded that love be practiced in every life. That makes it an act of obedience. With a sense of that divine commandment, let us read together, thoughtfully, His words:

People *(in unison)*: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And a second like unto it is this. Thou shalt love thy neighbor as thyself." (Matthew 22:37-39, K.J.V.)

Second Reader: What is the result when we put this love of neighbor, in truth of all mankind, into the fabric of our living? This we can not do entirely of our own will. Only at the feet of Jesus and with the gentle but firm power of God in us will loving all people, the enemy, the outcast, the unlovable become a reality.

"A priest who ministered at the insane asylum often served Communion to the poor slobbering idiots. A friend said, 'I don't see how you can stand this terrible place and these terrible creatures.' 'I have learned to see their broken minds as God must look upon all of us who are incomplete and idiotic in our preference for evil,' the priest answered." [3]

Despite the fact that for centuries man has refused to believe that love for all is the ultimate answer, we know that when a courageous few have put this principle to work, it has brought rich rewards. It gives a reverence for life; it is the strongest force on earth. True, it demands "strong living"; the way of love calls often for patience and courage. Jesus' life and ministry are proof of that. He was born because "God so loved the world." So, too, did Jesus' love to the very uttermost for "having loved His own who were in the world, He loved them to the end." (John 13:1.) And the end was not, after all the cross, for Easter had the final victory, and love was the strongest force. To heal the sickness and comfort the despair of our world, we must come to the realization that love for all mankind is the only answer left.

"Love is no longer a theme for eloquence, or a way of life for a few to choose whose hearts can decide it.
It is the sternest necessity; the unequivocal ultimatum.
There is no other way out; there is no country we can flee to.
There is no man on earth who must not face this task now." [4]

Third Reader: Finally, let us remember that first sentence of the great commandment. Sometimes in our eagerness to obey the second command, we forget to "love the Lord God with all our heart and soul and mind"; to recognize His love for us . . . free . . . surrounding us before we are aware of it . . . given not because of any deserving on our part, but rather from the great depth of the heart of God for His children . . . yea, until even He could give no more for did He not give His only Son for our redemption. All this immeasurable love of His makes us feel the inadequacy of the expression of our love for Him.

"Love so amazing, so divine
Demands my soul, my life, my all."

Until we have acknowledged and accepted this outpouring of God's love, and have given back the full measure of our own, then and only then, are we able to "love our neighbor."

Hymn: "Draw Thou My Soul, O Christ." (No. 297)

Leader: And now abideth; faith, hope, love. These are eternal. And now may the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with each of us. Amen.

[1] Quoted in *A Reader's Notebook*, compiled by Gerald Kennedy. Harper and Brothers, 1953, page 88. Permission requested.
[2] *Ibid*, page 89.
[3] Gerald Kennedy, *I Believe*, Abingdon Press, 1958, page 79. Permission granted.
[4] Quoted in *A Reader's Notebook*, page 167. Permission requested.

A Time Apart

Our Lord and Savior felt the need
To go apart and pray.
This fact has emphasis for us
Two thousand years away.

In times of quietness He strove
To learn His Father's will,
And garnered needed strength to bear
A cross up Calvary's hill.

If in the press of our today
A time apart we borrow,
The wisdom and the strength we'll find
To guide us through tomorrow.

—*Ruth Barker Stearns*

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

"Brotherhood Month" is upon us! Possibly the most important questions that could be raised on this page about this special month are these:

"What does the Lord require" of us as we seek justice and freedom and equality for all people?

How can we extend "Brotherhood Month" over these twelve months in the year?

What specific things can we do as we take stock in February of our needs and opportunities to create a climate where "brotherhood" is possible?

In trying to find answers to these questions possibly the following "handles" may provide suggestions from which groups may select "specifics" that seem most important in their own church and community.

1. Resource materials growing out of the Methodist Conference on Human Relations will provide guidance for long-range church-wide activities in such areas as housing, employment, education, and Methodist Church racial practices. Woman's Societies and Wesleyan Service Guilds will join with other local church groups in working on these issues. *Watch these pages in March for further guidance.* See also the December, 1959, issue of THE METHODIST WOMAN.

2. The Choral Reading on page 28 may be useful as you work with renewed determination for the ratification and implementation of the *Charter of Racial Policies.* If you do not have a copy of this charter in poster form for use on your church bulletin board or in your meeting room why not order it now from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, price, 15 cents each. Order also copies of the pamphlet *What Does the Lord Require of You?* for distribution at the time the choral reading is given.

3. Note on the following pages those legislative issues that have pertinence in the human rights field. The second session of the 86th Congress will be getting well under way by the time your February issue of THE METHODIST WOMAN reaches your desk. Doubtless many of you are already planning Citizenship Brunches or other effective ways to acquaint your women with pending issues in Congress. It is important that voices from back home be heard on these issues by Representatives and Senators in Washington. These voices must speak out of a background of understanding!

DO YOU KNOW

1. That your district Secretary *of Christian Social Relations is your strongest link with the total program of Christian Social Relations?*

2. That she works with district secretaries *of other lines of work to help bring unity into the total program of your Woman's Society or Guild?*

3. That your district secretary needs to know your committee's plans?

4. That your district secretary will expect your next report February 1?

4. The study of "Africa" scheduled for this current year provides a significant resource for pointing up our national and world responsibilities and relationships. It should also provide a clear basis for understanding the place that "Race" as a world issue must play in our own national policies. The world-wide missionary enterprise is vitally related to racial policies and practices in our own local communities—U.S.A.!

5. *Race Relations Sunday* will be observed in many local churches across the country. You may wish to make sure in your own local church that your pastor and the Commission on Christian Social Relations have access to all resources from the Woman's Society or Wesleyan Service Guild that may be helpful as plans and activities are projected.

6. Finally may we remind you again of the closing words of the *Message* from the Methodist Conference on Human Relations and express the hope that somehow this may become our purpose as we work on these great responsibilities:

> In humility we call all Methodists to join us in confession, in reappraisal and in creative commitment to Christian expressions of love which make possible the full realization of sonship and brotherhood in Christ for all persons.

"He hath called us from darkness to light and committed to us 'the message of reconciliation.'" (2 Corinthians 5:19)

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
THERESSA HOOVER

86th Congress—Second Session

In the second session of a Congress responsible citizens of the country face two tasks. They need to concentrate on important public measures, which, with proper reminders of interest, might possibly pass the Congress and be signed into law by the President. They also need to keep before the Congress and the people those issues of vital concern to the nation, but of little current political interest. Such support of Congressmen who have introduced and worked on these measures will encourage them to continue their efforts. It will act also as a reminder to makers of party platforms and party leaders, as they consider the endorsement of candidates, and to the general electorate, that at least some citizens understand the importance of these issues. On these pages the issues will be divided into two groups—classified as far as any judgment can be made, but without any attempt to determine which deserve the most work!

Seven Issues for Attention

Civil Rights. Many who have fought for some congressional action on Civil Rights are saying that now the seventy-five year deadlock on Civil Rights legislation has been broken, it is important that we should not let a single Congress adjourn without some addition to that legislation. Among the most important items on Civil Rights are a *Federal anti-lynching law, the right of appeal for federal help where citizens are not able to secure the right to vote, and a law which would provide federal authority for prosecuting perpetrators of bombings.*

The need for a federal anti-lynching law, which has long been a concern to many groups, including the Woman's Division, has been pointed up by the inability of the federal government to take any effective action against those clearly responsible for a recent lynching.

Lawlessness displayed by those who have bombed schools and religious buildings in a seemingly irresponsible protest against the interest in Civil Rights, particularly in relation to the Supreme Court decision on desegregation of schools, has convinced many of the necessity for federal legislation, although they do not normally favor it. The Civil Rights Commission has recommended that a federal commission be set up to receive and investigate complaints about denial of registration for voters and, if necessary, to supervise such registrations.

Education. As buildings continue to become obsolete, even dangerous, with passing years, and local school authorities find their borrowing power for school construction exhausted, the need for the long discussed federal aid for school construction becomes more obvious.

One related issue is a possible amendment which would prohibit the use of such funds for building segregated school facilities. Many people favor such an amendment, since school buildings in some states might be built as part of a segregated program which would locate new schools in districts not completely acceptable when desegregation comes to the community. Others feel that any school construction is bound to be helpful, that there is a good chance that the government could, in any case, prevent the use of funds for such building on the grounds that federal money could not be used for purposes in violation of the Supreme Court decisions.

Depressed Areas. Economists tell us that it is the clear responsibility of the entire country to lift the pall that has fallen over many communities where coal was exhausted or from which industry has moved out, not only on humanitarian and moral conditions, but on self interest as well. The blight that has fallen on some of the communities unfavorably affects the economies of other parts of the nation. Such a bill would provide loans to enable communities and areas to set up retraining programs for those rendered jobless by such conditions and to take measures necessary to prepare their communities for new industrial efforts.

Migrants. Migrants are said to be the forgotten group in our economy who have no one to speak for them except the churches. They need to be brought under systems of social security, to have child labor laws extended and to have improved regulation of their housing, wages, and transportation. At this time when Public Law 78, authorizing the importation of Cuban labor must be renewed, it is important to discuss the issue of foreign contract labor. Should such workers be imported under provisions guaranteeing better working conditions than those enjoyed by citizen workers, or is any import of foreign contract workers justified?

Disarmament. Perhaps the most important single issue for the welfare of man is disarmament. It is important for the United States to do two things. The first should make clear that our ultimate objective is complete and total disarmament under the United Nations with adequate inspection and other safeguards. The closest to an adequate and unequivocal pronouncement on this is Mr. Henry Cabot Lodge's statement of October 14 at the United Nations: "The road to disarmament is a long one and the United States intends to follow it the entire way." We need official statements spelling this out.

The second need is for work on other related issues. There must be not only readiness to adopt whatever measures are agreed upon

by specialized groups set up to provide mechanics to eliminate nuclear weapons tests and prevent surprise attack, but also willingness to explore what can be done to prevent disruption of the national economy by disarmament when it comes, and the whole relationship of the People's Republic of China to the disarmament negotiations.

Economic Assistance. Indications are that this may be another difficult year for the economic assistance appropriations which must be authorized each year. The growing readiness of the underdeveloped nations for assistance makes it imperative not to curtail this program just when it has become most useful to them. One chief argument against it is believed to be the current imbalance between our expenditures abroad, both in various types of aid and in imports from other countries. This has resulted in some flow of gold reserves out of the country. Economists are divided as to the seriousness of this. It seems certain, however, that to curtail economic aid is not the best way to deal with the problem, especially since much of the money furnished for economic aid is actually spent in this country. Many economists believe that a more realistic approach would be to urge other countries to lower tariffs affecting our exports and to urge American manufacturers to work to achieve a more competitive position with foreign manufacturers. This is thought possible without lowering wages in the United States.

Immigration. It will be indeed a tragedy if the year designated as World Refugee Year passes leaving many refugees expecting relief during this magic period, devoid of hope. There is little doubt, for instance, that the money will be raised to enable the United Nations High Commissioner for Refugees to clear the European refugee camps of the approximately 22,000 persons still there. They cannot be moved, however, unless they have some place to go. Many families in camps, a large percentage of whom have been there for ten years, include someone handicapped or aged, and not admissable in many countries. It has been suggested that during this refugee year many countries might follow the example of the Scandinavian and several smaller countries and admit some of these hardship cases. In most cases the rest of the family group could support the handicapped or aged person. It might be possible for organizations to set up care centers for those requiring it. The Methodist Committee for Overseas Relief has set up one such center abroad because it was not possible to bring those it desired to help to the United States. It does not seem morally right that additional burdens be imposed on countries such as Austria, Italy, and Germany, closest to the countries from which refugees have come, simply because of their geographical proximity. Even if some undesirable citizens and some special financial charges might be admitted under these conditions it does not seem right to impose additional penalties on these countries. There are also many thousands of refugees out of camps in the countries named above and in other places.

Facing up to the refugee problem requires examination of our present immigration policy, which discriminates against some races and some nationalities. The McCarran-Walter Act is based on the theory that nordic Europeans will be more adaptable in our country than other national groups. Since the need to migrate is at least ten times as great in Asia as it is in Europe, this becomes a problem for Christians to ponder. In 1957 the Board of Missions went on record in favor of raising the immigration total from the present 168,000 to 300,000 and removing all quotas related to national origin or race. Such legislation seems the only way to assume our fair share of the refugee responsibility also.

Issues Whose Future Is Important

Plugging the Tax Loopholes. It is estimated that approximately twenty-five billion yearly income is exempt from income tax under present legislation. There is resistance to corrective legislation. It is, therefore, important that people become aware that reduction of such items as foreign aid and domestic service is a poor way to balance the national budget. Plugging the loopholes in the tax structure is a much more equitable source.

Hospital Care for the Aged. Lengthening the life span is bringing additional problems for the nation. The decrease of the buying power of savings plus increased cost of medical and hospital care have created a serious situation. One way to enable retired people on Social Security to live on their incomes, is to provide hospital costs for them.

Home Rule for the District of Columbia. Now that Hawaii and Alaska have achieved statehood, the lack of vote and responsibility for residents of the District of Columbia has become more urgent. New proposals are being made for making the District into a workable unit, possibly by taking territory from adjacent states so that the entire metropolitan Washington area might be made into a state.

Policy Regarding Colonial Issues in the United Nations. Many people feel the time is rapidly approaching when our Congress needs to formulate an explicit policy regarding colonial issues. It is important to have a well thought out policy since decisions about colonial matters in the United Nations often involve a conflict between our loyalty to our allies in NATO, who include the principal colonial nations, and our natural sympathy with their colonies seeking inde-

pendence and self-government.

An important issue to face the United Nations during the next few years will be to make future plans for nonself governing territories. Countries responsible for these territories now report to a Committee on Nonself Governing Territories. Since most of the eleven territories originally placed under the Trusteeship Council of the United Nations now have target dates for independence, one solution of the problem might be to place them under the care of the Trusteeship Council. Council procedures, unlike those of the Committee on Nonself Governing Territories, are especially designed to help territories fit themselves for self-government. One problem is to establish a uniform definition of Nonself Governing territories. For example, Portugal has declared its large territories in Africa an integral part of metropolitan Portugal and, therefore, not a Nonself Governing territory. Our government is somewhat embarassed in considering this matter because other nations accepted our statement that Puerto Rico is self-governing when we asked to stop reporting on it. This seems to make it difficult for us to question the statement of other nations regarding their territories.

The need is to consider carefully the whole matter of Nonself Governing Territories and a long-term goal of a plebiscite for Puerto Rico with the alternative of independence, or statehood is practical.

CHORAL READING—WHAT DOES THE LORD REQUIRE?

Four people needed, each with a small fan.
"Oh Never" is sung to the tune of "Titwillow" from "The Mikado" by the three background voices. These three wave their fans in a fluttery manner while singing. First, Second, Third, and Fourth Voices are obtained by one person stepping forward for each part while remaining three become background voices. Each person uses her natural voice when doing the solo part.

ALL VOICES *(slow and measured):* What doth the Lord require of YOU? Is it nothing to YOU in the churches—All ye that pass by?

ALL VOICES *(pitched high and excited):* Oh, yes it is—it is—it is!

FIRST VOICE: We can—press for ratification of the Charter of Racial Policies.

BACKGROUND VOICES *(singing):* No, never—no, never—no, never.

FIRST VOICE: We can—obtain a declaration by local churches of open membership.

BACKGROUND VOICES: No, never—no, never—no never.

FIRST VOICE: We can—work to create within our churches a fellowship without barriers.

BACKGROUND VOICES *(shocked singing):* Ohhhh, you can *never* do that! No, never—no, never—no, never!

ALL VOICES *(slow and measured):* What doth the Lord require of YOU? Is it nothing to YOU in the nation—All ye that pass by?

ALL VOICES *(high, excited):* Oh, yes it is—it is—it is!

SECOND VOICE: We can—work for *everyone* to have the right to vote.

BACKGROUND VOICES: No, never—no, never—no, never.

SECOND VOICE: We can—work for *everyone* to have the same right to public facilities and services.

BACKGROUND VOICES: No, never—no, never—no, never.

SECOND VOICE: We can—work for *everyone* to help overcome the evils of dope.

BACKGROUND VOICES: Ohhhh, you can never do that! No, never—no, never—no, never.

THIRD VOICE: Well then, we *can*—work to make genocide a punishable crime.

BACKGROUND VOICES: No, never—no, never—no, never.

THIRD VOICE: We can—work for *everyone* to have better housing.

BACKGROUND VOICES: No, never—no, never—no, never.

THIRD VOICE: We can—work for a spirit of constant re-evaluation and growth in *every* community in *every* state in the Union.

BACKGROUND VOICES: Ohhhh, you can never do that. No, never—no, never—no, never.

ALL VOICES *(slow, measured):* What doth the Lord require of YOU? Is it nothing to YOU in the world—All ye that pass by?

ALL VOICES *(high, excited):* Oh, yes it is—it is—it is!

FOURTH VOICE: We can—seek to understand other peoples and their needs.

BACKGROUND VOICES: No, never—no, never—no, never.

FOURTH VOICE: We can—find ways to put our weight on the side of justice for all.

BACKGROUND VOICES: No, never—no, never—no, never.

FOURTH VOICE: We *can*—strengthen our country's participation in the work of the United Nations, particularly, in the field of human rights!

BACKGROUND VOICES: Ohhhh, you can never do that! No, never—no, never, no, never.

(A slight pause with each looking bewilderingly at each other.)

ALL VOICES: Oh—we *can*—we *must*—for—what DOTH the Lord Require of YOU but—to do justice and—to love kindness and—to walk humbly—with YOUR GOD!

ORGANIZATION and PROMOTION

H. Dorcas Hall, *Executive Secretary of the Section of Education and Cultivation*
Helen L. Johnson, *Secretary of Promotion*

The District—

• The District Society

The district Woman's Society of Christian Service is related to the conference and the local Woman's Society. In the constitution we read that the district society is "auxiliary to the conference Woman's Society of Christian Service. This shall include the Wesleyan Service Guild for employed women. . . . The purpose of the district society shall be to unite all the societies within the district in an earnest effort for the promotion of the work of the conference Woman's Society of Christian Service."

These pages are beamed toward the Committee on Nominations assigned responsibility to bring in a slate for district officers. The work of this committee will require time and patience. It is often difficult to find enough women to accept all the jobs to be filled. At the same time it is thrilling to discover new leaders and to find a group of officers who give assurance of fine leadership in the district.

The jobs are big ones and women with the needed qualities of leadership will appreciate knowing the facts about the amount of important work to be done. They will look more seriously at a task which is worthwhile and demands their finest skills. Even the busiest woman is more ready to respond when a task is a challenge.

One cannot invite a person to accept an office without explaining the job to be done and indicating what is expected to fill the office. This means that committee members should prepare themselves for the interviews which they will have by spending some time in study. Assignments to review each officer's *Handbook* may be divided among members of the committee in order that the work of every officer and secretary of a line of work is understood. The committee should review the purpose of the society in order to see the jobs in terms of a well-balanced program and organization.

A review of the bylaws of the district Woman's Society would be in order. We quote only one sentence: "Only women residing within the bounds of the district, or who are actively participating members of the churches within the bounds of the district, shall be elected as district officers."

The job descriptions will help the committee in its assignment. The standards and qualities of leadership indicated in these descriptions reveal the need of selecting those who will help the district society be the strong line between the conference and the local society in order to fulfill the purpose of the Woman's Society.

Each person who is invited to serve, and those who are elected, should be given printed materials which will provide information about the Woman's Society and the particular office she is asked to fill. The Methodist Woman and many leaflets related to various lines of work are only a few of the resources available.—H. L. J.

• District Leaders

Companies are spending millions of dollars attempting to identify, recruit and train men whom they believe have the qualities of leadership necessary for a business organization. There are consulting firms whose principal purpose is the searching out of possible leadership talent.

The above quote is from an article by Norman Miller in *Adult Leadership* for October, 1959. On reading the article, the idea occured to me that in the Woman's Society of Christian Service we are looking for women with some of the qualities necessary for leadership in a large organization. A study of the qualities needed in business revealed that many were the same as those we look for in the Woman's Society. However, in the Woman's Society the additional quality of spiritual development is of utmost importance in our leaders. Spiritual awareness and concern enhance all the other qualities. The Christian approach to leadership is the first quality in a district officer.

Another desirable quality is positiveness—the ability to make decisions quickly and wisely. This does not mean making snap judgments. It means that when a problem is presented, the leader studies it *at once* and helps to solve it as soon as possible.

Probably one of the most difficult qualities to find in leaders is creativeness. District leaders need to be challenged by the job and find their creative abilities taxed to the limit. More and better ideas by all officers make for better organization and program planning. The leader must believe that nothing is impossible.

The leader also needs to be open to the suggestions of others. Each officer should be ready to accept ideas from various sources and give credit for them. She can thus bring together the creative abilities of all those with whom she works.

High energy and motivation level is necessary for a leader. In industry it is said that the executive works sixteen hours a day and enjoys it. This is true of the officers of the Woman's Society of Christian Service. Having reached one level of achievement, the leader "presses on."

Above all, the real leader is working for the organization. The purpose and program of the Woman's Society of Christian Service are clearly stated and must be carried out, creatively, intelligently, positively, and on a high level of motivation. The spiritually alert woman recognizes this and works with others to make her district Woman's Society of Christian Service the best possible organization.—H. D. H.

• The District Secretary of Promotion

Much of the success of the Woman's Society of Christian Service depends upon the effectiveness of each district officer. The district Secretary of Promotion holds a most important office. The duties and opportunities which are hers include:

Working with the president and all district officers to strengthen the total program of the district.

Making every effort to reach every church through the organization of a society.

Promoting District Members.

Receiving and compiling reports regularly.

Planning for Officers' Training Day in every society.

Keeping the conference Secretary of Promotion informed with correct addresses of district officers, and keeping her district mailing list correct.

Cooperate with the conference Secretary of Promotion in plans for the itineration of field workers and missionaries.

Reporting regularly to the district society.

Corresponding with local Secretaries of Promotion and sharing information to keep them informed about the total program of the Woman's Society.

Clearing plans with the district superintendent well in advance when district meetings and similar activities are anticipated.

Assisting many ways in financial promotion.

Developing plans for visitation so that every society in the district has enriching contacts.

Signing, with the president, all orders on the treasury.

Serving as a member of the district Standing Committee of the Wesleyan Service Guild.*

*** Further details may be found in *Promotion Handbook* and the leaflet *District Members*.**

District Members

In some local situations it may not be possible to form a Woman's Society. In every church there are some women who are interested in the work of the society and wish to share in it. Being a District Member provides such an opportunity to those in a church where there is no organization. A woman who will agree to pray for the work of the society and send a contribution to the district or conference treasurer is known as a District Member. Such a membership provides many women with the opportunity of fellowship in prayer, service, and giving to the Woman's Society of Christian Service or the Wesleyan Service Guild. Women in unchurched areas, isolated communities, federated churches, or new communities may be reached in this way.

District Members should be nurtured and made to feel a part of the interests of the society in the district, and the conference. Many times having a District Member in a church is a first step toward a Woman's Society or a Guild.

New!

AUDIO-VISUAL RELEASES

Map Slides—Set of six color map slides, showing locations of Woman's Division overseas projects by geographic areas: Africa; Japan; Korea; Southeast Asia; Latin American countries, including Cuba, Mexico, and Costa Rica; India, Pakistan, and Nepal. Sale, only, per set, $2.50.[1]

Still They Move—Color art filmstrip presenting arguments for open occupancy housing on the basis both of human values and practical community organization. Prepared for the Department of Christian Social Relations. Reading script. Sale only, $4.[1]

The U.N. Has Been Here—Human interest stories illustrating work of the U.N. Reported by Mrs. C. A. Bender, Woman's Division Observer at U.N. 33⅓ rpm record. Sale only, $1.[1]

Overture—Beethoven's "Egmont Overture" is played as background for showing U.N. buildings, refugee peoples, and work of U.N. 9 minutes. Black and white. Rental, $4.[2]

Medical Mission—Color film to accompany church-wide study. Shows Methodist medical work in Africa, Sarawak, India, and Nepal. 33½ minutes. Rental, $10.[2]

Children of the Living City—(for youth and adults) and *Letter From Franco* (for primary and junior-age children). Two color filmstrips telling the story of Casa Materna, largest Protestant orphanage in Italy. Narration on one 33⅓ rpm record. Sale price, $12; rental, $2.50.[3]

From Darkness to Light—A recording by the Ambassadors' Quartet of Southern Rhodesia, demonstrating the development of Christian content in African music. A 12 inch, 33⅓ rpm record. Sale only, $3.[3]

[1] Order from Office of Visual Education, Room 1351-2, 475 Riverside Drive, New York 27, New York.
[2] Available from The Methodist Publishing House serving your territory.
[3] Order from the Department of Visual Education, Room 1338, 475 Riverside Drive, New York 27, New York.

Quotes . . .

from October Reports of Conference Secretaries of Promotion

Membership

. . . Much stress is being placed on having 'an efficient Membership Committee' in each Society.

. . . We are asking a ten percent increase in membership.

. . . One Society has a get-acquainted meeting in September. Each member is assigned several names of church members in her area upon whom she calls and invites them to Society and Circle meetings.

. . . Membership committees show more activity and more enthusiasm.

. . . One Society has ten new members. All of them were older girls in the World Friendship Group of Girls and are now actively interested in the Society.

. . . One Society invited all new women in the church to circle meetings.

. . . We observed a Membership Week.

Study and Training

. . . Educational seminars have been conducted in all districts with much success and good attendance.

. . . One Society has an exposition called "WSCS Around the World" to display duties and progress of all lines of work as well as studies.

. . . Interest in a program and studies is improving.

. . . Study classes better attended.

. . . Two Societies report holding retreats to plan the year's work.

. . . It was helpful to have a team of jurisdiction officers with our conference and district officers to give training and help in every line of work, and to plan for officer training in the local Society. The visiting team of jurisdiction officers was most helpful. Who would believe one could learn so much in one and a half days.

Study and Resource Materials

. . . Nonprojected visual aids such as posters, maps, charts, pictures, dolls in costumes, and displays of printed materials are used widely in our conference.

. . . Most Societies are using THE METHODIST WOMAN and some supplementary program materials.

. . . A kit of Woman's Society materials has been prepared for pastors.

. . . Better use is being made of THE METHODIST WOMAN and WORLD OUTLOOK.

Planning

. . . One Society met with the pastor and discussed plans for the church year, and considered ways the Woman's Society could assist in carrying out those plans.

. . . The conference president and secretary of promotion are to have a planning day with the respective district officers to evaluate the work of the conference and see how we can work closer together.

. . . Several districts have made plans for a district officer to visit in every local Society in the district during 1959-60.

. . . The district president and the district secretary of promotion met with the district superintendent to work on a district map so to be ready for the promotion of "Sister Societies."

Miscellaneous

. . . One Society has "Operation Caravan"—a door-to-door service to pick up members for circle and general meetings.

. . . A Spanish-speaking Circle was organized in one city church.

. . . Some women helped in vacation church schools.

. . . Much interest in the Pilot Studies.

. . . We have dessert for all new women in the church every month.

. . . Several Societies are having special affairs for students. One Society gave the book, *God Is My Life*, by Bishop Lloyd C. Wicke, to each college student in the church.

. . . One Society gave a dinner for new students attending college in their town.

. . . Reception held for new teachers in the public schools.

. . . Pledge for missions increased.

. . . Every Conference officer writes to her respective district officer, who in turn writes to the local officer with the intent that pertinent paragraphs will be read at the Society meeting.

. . . More emphasis placed upon spiritual needs than finances.

. . . More Societies are observing special days.

. . . Women are more active in the total program of the church.

. . . Reconciling figures still a problem.

H. L. J.

Another Quote

I think of Allen School, under the Woman's Division of Christian Service, as being a part of the great missionary enterprise of the church. Strongly do I feel that young people in all our local churches must be informed about the needs and avenues of service through the church. Often a young person, sensing a concern about "where a need and my training and ability meet," may realize that this could constitute a call to Christian service. Teen-agers and college students, as they prepare for adult life, need specifically to be informed about the short-term programs of missionary service, the deaconess relationship, and other missionary and ministerial opportunities.

FROM THE CHRISTMAS LETTER FROM ALLEN HIGH SCHOOL. ASHEVILLE, NORTH CAROLINA

A District Reports

by NELL SMYRES

Adapted from a service of dedication used at the annual meeting of the Terre Haute District Woman's Society of the Northwest Indiana Conference.

SETTING: *Table, white cloth, silver chalice, Memorial Candle. Seated at the table are the President, Secretary of Spiritual Life and the Vice-President. All are in biblical robes of various colors. Those not seated at the table are grouped around the chancel according to their part in the narration. Participation is by action only, in groups as indicated in script.*

The officers and secretaries enter the sanctuary from various directions and proceed slowly to chancel and take places. Secretary of Spiritual Life carrying a lighted candle, the President and Vice-President lead the group. During the procession, a prelude of selections from Handel's "Messiah" is played.

NARRATOR: Commissioned by God through the voice of the members of the Woman's Society of Christian Service these district officers and secretaries of lines of work dedicate the past year's efforts to Him. These efforts represent the consecration and labors of all who have participated in the activities of the Woman's Society in the local churches.

(The district president stands.) It is the glorious privilege of the district president to lead the fifty-six Societies of the Terre Haute District in planned activities and promotion of the total program. The district has gone forward to the Lord's command and with devoted human dedicated effort.

(The President sits down and the Vice-President and Secretary of Spiritual Life stand.)

Members of the Woman's Society of Christian Service are not unmindful that "One soweth, another reapeth; others have labored and we are entered into their labor." (John 4:37-38) We honor the memory of those who left us during the year.

(The Secretary of Spiritual Life lights the Memorial Candle as music, "I Know That My Redeemer Liveth" is played.)

Under the direction of the Vice-President and the Secretary of Spiritual Life the upward and outward reach has been extended. Experience has verified the promise: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." (Isaiah 40:31)

(The narrator reports briefly on programs and Spiritual Life cultivation of the year. The Secretary of Spiritual Life and Vice-President sit down and Recording Secretary stands.)

Isaiah recognized the value of a written record. Records are kept by the district Recording Secretary which involve faithfulness to the last and most minute detail. Into these records go the history of dedicated hours, talents, and monies.

(The Recording Secretary is seated and the Treasurer and Secretary of Supply Work stand.)

The Treasurer forwards all monies to the conference Treasurer who in turn sends the money to the Treasurer of the Woman's Division of Christian Service. Thus a distribution of pledges and Cash for Supply Work is possible. The request for Cash for Supply Work is made by the district Secretary of Supply Work.

The value of our giving cannot be stated in terms of dollars. Love banishes hate and fear. Knowledge replaces ignorance. Health conquers disease. Faith and hope are born in the hearts of men. Life is made more abundant at home and abroad. "Joy and gladness shall be found, thanksgiving and the voice of melody." (Isaiah 51:30)

(The narrator gives financial report including Supply Work and the Treasurer and Secretary of Supply Work are seated; the Secretary of Promotion stands.)

Isaiah promoted the joyous truth of the holiness of God. The Secretary of Promotion often repeats his words in promoting the work of the Woman's Society. "Enlarge the place of thy tent and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords and strengthen thy stakes." (Isaiah 54:2)

(The narrator reports on membership and goals. Then the Secretary of Promotion is seated and the Secretary of Missionary Education, Secretary of Children's Work, Secretary of Youth Work, Secretary of Student Work stand.)

Today the Church is called to educate and to evangelize. The Secretary of Missionary Education and Service in cooperation with the Secretaries of Children's Work, Youth Work, and Student Work has sought this year to nurture the oncoming generation in a faith which will sustain them in today's world and a mission which will enable them to see that God is at work in history and that He uses those who respond, "Here am I; send me."

(The narrator mentions highlights in missionary education during the year and then these secretaries sit down, and the Secretary of Missionary Personnel stands.)

The Secretary of Missionary Personnel, working with the Secretary of Youth Work, has been alert to become acquainted with the youth who are dreaming of service and to cultivate their interest and dedication by correspondence and by personal contact.

Paul, remembering the message of Isaiah, exclaimed: "How are men to call upon him in whom they have not believed? How are they to believe in him of whom they have never heard? And how shall they hear without a Preacher? And how shall they preach except they be sent? How beautiful are the feet of those who preach good news." (Romans 10:14-15)

(The Secretary of Missionary Personnel is seated and the Secretary of Christian Social Relations and Secretary of Status of Women stand.)

The Secretary of Christian Social Relations, like the watchman of Israel, reminds all, "The morn-

ing cometh; also the night: if ye will inquire, inquire ye." (Isaiah 21:12) Thus members are informed of legislative and social concerns to which Christian women give attention. *(Adds brief report.)*

And the Secretary of the Status of Women reminds all of the responsibilities of women in modern society—in home, church, school, business, and government.

(These two secretaries are seated and Secretary of Wesleyan Service Guild stands.)

The district Secretary of the Wesleyan Service Guild seeks to relate business and professional women to each other and to the program of the Woman's Division of Christian Service. Through the Guild does have "Special Interests," these, too, are a part of the total work of the Woman's Division. Work is most effectively done in each organization when the two cooperate closely.

(The narrator includes a few facts before the secretary is seated and the Secretary of Literature and Publications stands.)

Contributing to the work of each officer and secretary of a line of work and to the awareness of each member is the action of the Secretary of Literature and Publications. THE METHODIST WOMAN, WORLD OUTLOOK, study books, guides and leaflets are circulated through her faithfulness and keep all informed that *all* may pray and work intelligently.

(Narrator reports number of subscriptions. The Secretary is seated.)

It is said that the true measure of a person is determined not by his dedication to a task which can be completed, but by devotion to tasks too great to be finished. As this report for the year is made, the Terre Haute District officers dedicate themselves anew to the unfinished task of building a world Christian community.

HYMN No. 481—"Christ for the World We Sing."

(The participants quietly leave the chancel during the singing.)

Calendar of Activities

CHILDREN'S WORK: Attend Council of Children's Workers. Report to the Woman's Society of Christian Service.

CHRISTIAN SOCIAL RELATIONS: Do *one* thing to implement the Charter on Racial Policies. (See page 25.)

LITERATURE AND PUBLICATIONS: Publicize the new closing date for subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK. (See page 41 of the January issue.) For instance, subscriptions to begin in April must reach Literature Headquarters in Cincinnati by February 15.

MISSIONARY EDUCATION: Mail your report by February 1. With Committee on Program, plan for next quarter including the study of the Gospel of Luke. Complete and present ideas for action following the current study. Promote a wide reading of the article, "A Student Missionary Candidate Speaks," page 35.

PROMOTION: . . . Plan with treasurer for opening My World Bank. Complete plans for Officers' Training Day.

SPIRITUAL LIFE: With the Committee on Program, plan a Day Apart service during the Lenten season. See pages 21-24 in this issue. In cooperation with the Secretary of Literature arrange a display of Spiritual Life materials.

STATUS OF WOMEN: Be sure your committee gives the Committee on Nominations any information from the Service Activity Cards which will be helpful in finding new officers and secretaries of lines of work.

STUDENT WORK: Suggest missionary materials for student libraries. Cooperate in any church plans for Race Relations Sunday.

SUPPLY WORK: Take inventory as to what has been done in Supply Work and what remains to be done to complete your Supply Work list.

TREASURER: See that the Crusade Scholarship program is presented and remind the Woman's Society that the Woman's Division has never reached its goal of $50,000 in Supplementary Gifts for this program. (See Mrs. Tillman's article on page 6 of this issue.)

VICE-PRESIDENT: Present the general program on City Missions found in the *Program Book* "There's a Light Upon the Mountains." See also "The Mission of the Church and the Community Center," page 8, November 1959 issue of THE METHODIST WOMAN; "In God United"—the U.S.-2 Training Program, page 10, December 1959. Suggest to the Circle Program Chairman, the choice of the program in the Program Book or "A Meditation on Brotherhood," page 20 of the January 1960 issue of THE METHODIST WOMAN. Plan for a Day Apart service during the Lenten season. See pages 21-24 of this issue.

WESLEYAN SERVICE GUILD: Publicize THE METHODIST WOMAN, WORLD OUTLOOK, the *Prayer Calendar,* and the twentieth Annual Report of the Woman's Division of Christian Service. The Committee on Nominations meets.

YOUTH WORK: Confer with the council about using the Lenten Service of Worship on Overseas Relief. Write for a free copy of the service. Order from Youth Department, P. O. Box 871, Nashville 2, Tennessee. Read the article, "A Student Missionary Candidate Speaks," page 35.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

Dear Secretaries of Missionary Education:

What tremendous responsibility is carried by Secretaries of Missionary Education, especially district secretaries! It is easy enough to say to a district secretary:

—Encourage the election of a Secretary of Missionary Education in every society of the district

—Channel promptly to every local secretary in your district information which you receive from your conference secretary

—Urge the secretaries in the local churches to support the total work of the Woman's Division

—Stimulate interest in the missionary work of the Woman's Division by encouraging local societies to visit the institutions supported by the Woman's Division

—Urge the Secretary of Missionary Education in every local church to attend the Educational Seminar and Officers' Training Day

—Share with the local secretaries information you receive about the needs of the field and seek to inspire generous giving

—Encourage the secretaries, as members of the Committee on Program, to promote the use of the *Program Book* and *Worship Booklet*, to arrange for study classes in the local society, and cooperate with the pastor and the Commission on Missions in plans for the church-wide study

But how is she to do this? In some districts where there are only a few societies and where these are not spread out over a large territory, a dedicated officer who had time for service and means of transportation might render outstanding service. Others might take time to write personal letters if societies in the district were few. But some districts cover entire states or at least that much territory.

Only words of praise are appropriate for the loyal, enthusiastic, and stimulating jurisdiction and conference Secretaries of Missionary Education, some of whom spend as much time promoting study, planning schools, answering inquiries as an employed woman. This is also true of many a local secretary who year after year untiringly seeks to interest members of the Committee on Program, the Executive Committee, and the society in becoming informed about the needs of the world, what is being done to meet those needs, and what should be done, sometimes with only the help she has received from the literature of the Woman's Division and from the Educational Seminar and Officers' Training Day. Not always is she privileged to attend the Seminar and Officers' Training Day.

Much of what is done by the Woman's Division, by the Section of Education and Cultivation, in jurisdiction and conference Schools of Missions and Christian Service, and in other planned activities depend on what the district Secretary of Missionary Education is able to do.

Article III of the Bylaws states: "Each district shall set up a fund for district cultivation and expenses, according to its needs." Is each district doing this? Is an adequate amount made available for the district Secretary of Missionary Education as she, with the help of other officers or committees, arranges District Educational Seminars, promotes the approved studies of the Woman's Division and the church-wide study? Is the best use being made of the money contributed by members of the society? Whether you are a local, conference, or jurisdiction officer or only a loyal member of the Woman's Society, will you not make friendly investigations as to what amount of money your district Secretary of Missionary Education receives as she undertakes to make contact with local secretaries? Perhaps you are a local secretary who could take the initiative in making a contact with your district secretary. Blessings on all of you—local, district, conference and jurisdiction secretaries of Missionary Education.

Cordially yours,

ELIZABETH STINSON

World's Student Christian Federation—*Universal Day of Prayer for Students* (third Sunday of February). As stated by Philippe Maury, General Secretary of W.S.C.F.: "*The Universal Day of Prayer for Students* is not essentially a day on which students pray for one another. They should do this every day, and all student Christian movements should have a regular calendar of intercession for students and student Christian movements throughout the world. The *Day of Prayer* should be above all the occasion on which Christian students ask the churches to intercede for students and for Christian witness among them."

STUDENT WORK

RUTH M. HARRIS, *Secretary*

A STUDENT MISSIONARY CANDIDATE SPEAKS

by LARRY PLEIMANN

Mr. Pleimann has been accepted for missionary service by the Methodist Board of Missions and is getting theological training at Perkins School of Theology.

"WHY ARE you planning to be a Methodist missionary?" "Why are you going to Africa?" Probably no questions have been asked me more than these. Nor are there any more important questions for me to answer than these.

Reasons are terribly important things. If a person has found some, he may have a path through which to retrace his steps to the bedrock of a faith-decision when he is confronted by all the temptations, the ridicule, the wonderment—yes, and even the deadly praise and admiration of his church—when people hear of his plans.

Both these questions are temporally conditioned. Both could have been asked in another place and time with different force and meaning than that with which they are asked today. And both would have received a different answer in times and places other than that of the usual missionary today. The world has changed. "It has come of age," said Bonhoeffer. I can answer only for myself and my time. To the extent that I have found agreement with other missionary candidates, perhaps I may be able to speak for a number of them.

I hope I am a modern man. It does no good to live in another's century. Yesterday's and tomorrow's problems are important only as they relate to today. I think I am a man of my own generation. I am a engineer, not a preacher. I plan to do engineering-missionary work in the Belgian Congo. I was brought up to some extent in the church; whatever understanding of the Christian faith that I had crumbled several times in college.

The average local church does not seem able to prepare its young people for the rigorous challenge their Christianity receives in a university at the hands of those whose intelligence they are forced to respect in other fields. This always struck me as saying something about the limited extent to which local church members were aware of the challenge of the thought and texture of our culture to their traditional orthodoxy or of the depth of their Christian faith and its radical relevance to these problems.

Man must have some faith or meaning for his existence, so finally after years of struggle with other possibilities, a man is brought to say to the Christ, "Lord, to whom shall we go? You have the words of eternal life." (John 6:68) This may be a quite different confession than usually heard in our churches. It is merely the confession that in full recognition of what the sciences say that I am, I find the final meaning of my brief life in the knowledge of God's love which nothing, not even my own death, will end. And it is also the simple confession that what is therefore commanded of me is that I am to return that love with all my heart, soul, mind and strength, and in the knowledge of God's love, to love my every neighbor as I am loved.

These are words for all men, and therefore I am a missionary. But then every person who has ever heard these words is a missionary also. But "missionary" still has another connotation—"overseas." The most significant fact of my world today is the beginning of the breakdown of the radical disparity between the opportunities of the nations and peoples of this world. Kierkegaard once said regarding the second commandment, "the 'neighbor' is the absolutely true expression for human equality. . . . Every one who loves his neighbor in truth expresses unconditionally human equality." The "have nots" of my world are demanding that they too may "have"—including a better standard of living, freedom from ignorance and the right to stand as politically responsible men.

And what is the relation of the Christian faith to this acquisition? It is that witness must be made in the midst of all this growth and change that these things are to be understood as gifts from God to be grateful for and cherished, not as idols to be worshiped. The "office" of the Methodist missionary offers a man an opportunity to invest his life in the two-fold activity of helping provide and interpreting meaning. Why Africa? Simply because it is a crucial, concrete situation where God's gift to me of engineering ability is needed —as well as the Word of God!

My real concern in this article is with the missionary concern in local churches. Thousands of young people need to hear the call of Christian missions. But if that call is to be heard, it must be communicated relevantly to young people who live quite honestly in their own time and place. I am a Methodist missionary candidate, but except for the witness of a wonderful woman who had been a missionary in Cuba, I never heard the relevant call of the Church's mission in the world from my local church while growing up in it. I pray that this is not the case in your church.

YOUTH WORK

ALLENE MAY FORD, *Secretary*

THE ROLE OF THE DISTRICT SECRETARY

STRATEGY for world missions begins at our own doorstep as we develop those attitudes which help to create fellowship, community, freedom and concern for all God's children. All adult workers with youth have a vital part in the life and mission of the church. The Secretary of Youth Work has special responsibility for the nurture and realization of this attitude and involvement.

Dr. John Q. Schisler in his excellent book, *Christian Teaching in the Churches*, reminds us:

Youth is the focal point of life's dreams and memories. The child is in a hurry to become a youth. The adult looks back with joy or sorrow, depending upon the way he used those years. No group in a local church commands quite so much anxiety or enthusiasm, criticism or commendation, neglect or indulgence, as its youth. No age group requires quite so much of its leaders and teachers.

There are three classes of youth in the constituency of the Protestant churches: First, those who have had a genuine experience of religion; Second, those whose experience of religion is shallow and unsatisfying; Third, those who have no experience of religion worthy of the name.

The Secretary of Youth Work will have compassionate concern for all junior high, senior high and older youth whether actively involved in the fellowship of the church or totally indifferent to it.

How Is the District Secretary Elected?

The District Secretary of Youth Work is nominated by the district nominating committee of the Woman's Society of Christian Service after consultation with the members of the District Methodist Youth Fellowship Council. Upon confirmation by the MYF Council, the Secretary of Youth Work elected by the Woman's Society shall be the adviser in the program area of Christian Outreach in the MYF.

Women who assume the responsibility of a Secretary of Youth Work shall have faith in God's mercy as it comes to us in Christ; an understanding of and a commitment to His purposes; ability to accept and relate well to young people and other adult workers with youth; likable personality, sense of humor, be well informed about the world-wide work of the church and possess a willingness to plan, pray and work with others who are involved in the life and mission of the church.

Working Relationships

District Staff

The district secretary will want to be identified with and participate in the total ministry of the Christian educational forces. Because she is related to the district superintendent and his staff she will be alert to express concern for strengthening the missionary education of youth in whatever leadership training enterprises are developed and administered on a district or subdistrict basis. She may want to become an accredited instructor in one of the mission studies or in one of the courses dealing with the World Mission of the Church. (See Special Resources, 2009-B.) She will want to keep informed about furloughed missionaries, nationals and other resource persons in the area who may be available to personalize and interpret the world church.

District and/or Subdistrict MYF Council

Youth work seems to move as far and as fast as adult workers with youth move. Therefore, the Secretary of Youth Work will want to become acquainted with the members of the youth council. She may want to take the initiative in finding out when the council meets and express interest in attending and observing as a concerned friend—not to monopolize nor to manipulate—but to know, understand, support, strengthen, enrich and expand the fellowship.

District Woman's Society of Christian Service

District Secretaries of Youth Work can help to perpetuate John Wesley's concern for the Christian up-bringing of children and youth. Most of the members in the Woman's Society are homemakers and need to discover and provide in their homes the kind of atmosphere in which biblical faith can come to life and each may experience the reality of the "Word made flesh." She helps those with whom she works to recognize and accept the fact that the church exists primarily to proclaim the good news of God's love and be a redeeming fellowship.

Local Secretaries of Youth Work

The district secretary will keep in close touch with those who serve as secretaries in the local church. She will seek to help them to understand and undertake their rightful place in the fellowship. Order now and distribute the new leaflet: *My Job as Secretary of Youth Work*, available without charge from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. She will receive reports regularly from local secretaries and encourage them in their efforts to serve effectively. Recommend use of new MYFund film, "The Stepsitters"—Rental $5—The Methodist Publishing House.

WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Secretary*

THE DISTRICT WESLEYAN SERVICE GUILD

Question: Who is the V.I.P in the Wesleyan Service Guild?

Answer: Why, the district secretary, of course. Through her office the promotion and plans for program in the Guild, as outlined in jurisdiction and conference, reach the local woman.

Question: What does she do?

Answer: (1) She is responsible for the organization of the district standing committee and the district Wesleyan Service Guild. *These two are not the same*, as a study of the bylaws will reveal.

(2) She calls the meetings of the district standing committee and presides at them and at the general district Guild meetings.

(3) She keeps in close touch with local Guild presidents. Many district secretaries feel it is necessary for them to visit each Guild. Though desirable, this is not a "must" for it is often impossible from a practical standpoint. A fully employed woman is not always free to give the time.

(4) She keeps a file of churches where Guild units should be organized and inspires the standing committee to take its responsibility in promoting Guild work. She has a "team" ready to present the work of the Guild in an attractive way to prospective groups, rather than doing this herself.

(5) She works closely with the president of the district Woman's Society of Christian Service and is a member of the executive committee of the district Woman's Society.

(6) She has the responsibility for District Members of the Guild, seeing that they are informed about meetings of the district and conference.

(7) She receives reports from the local Guilds and compiles reports to send to the conference secretaries. She should see that the chairmen of lines of work get the information regarding their areas from the reports of the local Secretaries of Promotion, since there is no report blank for chairmen. This can be done at the standing committee of the district Wesleyan Service Guild, or the responsibility for channeling this information can be given to the district recording secretary.

(8) She presents a list of her financial needs to the conference Secretary of the Wesleyan Service Guild.

Question: Isn't this a big order for one person?

Answer: It truly is. It is an important job, one that calls for a person who has the vision to see what can be accomplished through this office. However, the only way the district secretary can serve adequately is to delegate responsibility to others. This is the secret of the entire process. If she has chairmen of lines of work they can assist her in the program. If she has a good recording secretary, she will have help with the correspondence and mailings and clerical work. If she keeps in close touch with the president of the Woman's Society she can get information on organization and promotion which is given in meetings that members of the Wesleyan Service Guild cannot attend.

Question: What happens when the district Guild is not organized and the district secretary has not been functioning? Who sees that a new district secretary is elected?

Answer: The conference Secretary of the Wesleyan Service Guild and the district president of the Woman's Society of Christian Service together call a meeting of the district standing committee of the Wesleyan Service Guild. The membership of this group is listed in the bylaws. It is composed of the presidents of the local units, the Secretary of Promotion and the treasurer of the district Woman's Society, and the president of the district Woman's Society of Christian Service, *ex officio*. When this group is called, a nominating committee is set up in any method approved by the group. This committee nominates the district secretary, the recording secretary and the two members at large from the Woman's Society of Christian Service if there are six or more units in the district. Then a meeting of the district Wesleyan Service Guild with voting delegates from each Guild should be called to hold the election. Another alternative is for the district standing committee to do the electing.

Question: What is the work of the district?

Answer: There are two important program channels in the Wesleyan Service Guild, the district Coaching Conference and the district meeting.

At the district Coaching Conference the local officers get their officer training, and work together on ideas for program in their local groups.

The purpose of the district meeting is to inspire and to inform. In planning the district meeting, the district committee should ask, "What do the local members need that will really help them in their local groups? What can be done more adequately, effectively and efficiently in a district group than in local groups?" The reports of the Secretaries of Promotion may reveal some of the needs. A simple questionnaire may be given out at the district meeting to be used by

the committee in planning future meetings. Ideas may come from the local presidents.

It should be a meeting with a definite purpose. One time it may be a spiritual retreat. Another time it may be a workshop on program building in the local Guild. A special issue of timely interest may be the topic of the district meeting. At this meeting there should be some sort of presentation of facts not known to the group, and an opportunity for exchange of ideas as to future action in local groups. It is discouraging when something that has come alive as a vital issue in a conference meeting ends up in a district meeting as a "report," without opportunity for discussion or action, never again to raise its head.

The district secretary holds the key to the real work in the Guild—the work done in the local groups. We are greatly impressed by the enthusiasm and dependability of these fine officers whom we have observed as we have traveled about the country.

HELPS FOR THE COORDINATOR

At a recent Officer's Training Day in Jacksonville District, Florida Conference, Mrs. Don McDonald, leader of the Section for Coordinators of the Wesleyan Service Guild, used this material in her group. The suggestions came from a committee which had thought through the responsibilities of this office. They were sent by Miss Virginia Burner, District Guild Secretary.

ARTICLE V, OFFICERS AND THEIR DUTIES; Bylaws of the Wesleyan Service Guild in the Local Church.

Section 2. (6) The coordinator who is a member of the Woman's Society of Christian Service, shall attend as far as possible meetings of the Woman's Society of Christian Service and the Wesleyan Service Guild, interpreting the one to the other. She shall promote the interests of the Guild in every phase of its work.

The Duties of the Coordinator are listed below with some suggestions which may prove helpful in the work.

1. Be a Member of the Woman's Society of Christian Service

She should be an active, enthusiastic member. Consider the possibility of choosing a member of the executive committee of the Woman's Society of Christian Service because of her interest in attending the committee meeting and her interest in the whole program of the work.

2. Attend as Far as Possible Meetings of Both the Guild and Woman's Society

Attend business, executive, social, district, and conference meetings. This enables one to become acquainted with members of both groups; becomes familiar with the work, and better understand the needs and be able to interpret them.

3. Present the Guild and Its Interests at the Meeting of the Woman's Society and Its Executive Committee

Report briefly accomplishments, endeavors and future plans. Praise, or speak encouragingly, if possible. If not, solicit encouragment and help for the unit, calling attention to the relationship of the two groups, and the advantage of cooperation. The coordinator may assist by emphasizing the importance of the Secretary of Promotion of the Woman's Society of Christian Service obtaining accurate information from the Secretary of Promotion of the Guild for the report to the district officer, and for the president's report to the Quarterly Conference. All Guild study classes, or combination studies, and the number attending should be reported. The Guild membership should be correctly reported. The report for Quarterly Conference should include the Guild's financial report to the district and the money spent for local church activities. This information is obtained from the Guild treasurer.

4. Present the Woman's Society of Christian Service and Its Work to the Guild Unit and Its Executive Committee

Present briefly interesting projects and accomplishments. Emphasize the need for cooperation with the Woman's Society of Christian Service and the importance of reporting accurately and on time.

5. Be Able to Interpret the Bylaws of the Woman's Division of Christian Service to the Guild and Its Executive Committee

Some Guilds, particularly new units, are often confused by the extensive program of the Woman's Division. Many would profit from a helpful interpretation of the various sets of bylaws.

6. Assist in Organizing New Units in the Local Church If the Need Arises

The trend is toward smaller groups. A membership of thirty-five is a good size for a group. Smaller units make entertaining more convenient, encourage growth in membership and ultilization of talents. The need to organize new Guilds for young women who have recently become employed should be stressed. The Woman's Society of Christian Service can do much to promote this and help to organize and counsel young Guilds in the early period of growth.

7. Be Alert to Opportunities for Cooperative Activities Between the Guild and the Woman's Society

Encourage joint mission study classes in the evening, joint meetings during Guild Month (January), and spiritual retreats. All church fellowship groups are fine opportunities for cooperation.

8. See That Individual Members of the Woman's Society and the Wesleyan Service Guild Become Acquainted With Each Other

This should be true particularly in the executive committees of both groups. The president and the treasurer of the Guild are, by virtue of their offices, members of the executive committee of the Woman's Society of Christian Service. If the executive committee of the Woman's Society is held at a time when these two members can attend it will benefit both groups. An evening social hour together will help all members to become better acquainted and strengthen their relationship.

9. Be Prepared to Introduce to the Guild Unit and Its Executive Committee All Available Resource Materials of the Woman's Division of Christian Service

Call attention of the executive committee to articles from the publications which will be helpful in mission studies or any phase of the work; present a new book or pamphlet; or suggest the title of a new and interesting one. Free pamphlets on a project of the Woman's Division might be distributed. Encourage the reading of *Handbooks* for the various lines of work.

Christian Social Relations Suggestions for Conference Chairmen

1. Be informed, using the following sources of information:
   a. Chairman of Christian Social Relations of the Jurisdiction Wesleyan Service Guild.
   b. Conference Secretary of Christian Social Relations of the Woman's Society and her committee.
   c. Literature: newspapers, secular and church magazines; publications of specialized agencies; Wesleyan Service Guild *Handbook;* Christian Social Relations *Handbook;* Woman's Division leaflets pertaining to Christian Social Relations; THE METHODIST WOMAN, especially Christian Social Relations and Wesleyan Service Guild pages; WORLD OUTLOOK.
2. Be a member of
   a. Conference Wesleyan Service Guild standing committee.
   b. Conference Committee on Christian Social Relations of the Woman's Society of Christian Service.
3. Give suggestions to district chairmen and channel information to them.
4. Be responsible for getting the work of Christian Social Relations into the conference program of the Wesleyan Service Guild. This will be done mainly through the Guild Weekend.
5. Get from the Conference Secretary of the Wesleyan Service Guild the answers to the Christian Social Relations questions on the district secretaries' report blanks: "List and describe briefly outstanding activities of units in Christian Social Relations."

Suggestions for District Chairman

1. Be informed, using the following sources of information:
   a. Chairman of Christian Social Relations of the Conference Wesleyan Service Guild.
   b. District Secretary of Christian Social Relations of the Woman's Society of Christian Service and her committee.
   c. Literature: newspapers; secular and church magazines; publications of specialized agencies; Wesleyan Service Guild *Handbook;* Christian Social Relations *Handbook;* Woman's Division leaflets pertaining to Christian Social Relations; THE METHODIST WOMAN, especially Christian Social Relations and Wesleyan Service Guild pages; WORLD OUTLOOK.
   d. Conferences and other meetings applying particularly to Christian Social Relations and to the general work of the Wesleyan Service Guild.
2. Be a member of
   a. District Wesleyan Service Guild standing committee.
3. Give suggestions to local chairmen and channel information to them.
4. Be responsible for getting the work of Christian Social Relations into the district program of the Wesleyan Service Guild. This will be done mainly through the district meeting and Coaching Conference.
5. Get from the District Secretary of the Wesleyan Service Guild the answers to the Christian Social Relations questions on the local Secretary of Promotion report blanks: "List and describe briefly your outstanding activities in Christian Social Relations."

IN APPRECIATION

For your many, many expressions of friendship and sympathy after the death of my father, I wish to thank you most sincerely. The knowledge of your thoughts and prayers has been a great help to my family during this difficult time. My father was a stalwart Christian whose greatest joy came through doing all he could for others. We are thankful for him and for our heritage.

LILLIAN A. JOHNSON

Spiritual Life

MRS. E. U. ROBINSON, *Chairman*

Achieving the Purpose

The purpose of the Woman's Society of Christian Service shall be to:

—Unite all women of the church in Christian living and service;

—Help develop and support Christian work among women and children around the world.

These two parts of the *Purpose* set forth the life encompassing nature and world scope of the Woman's Society. We quickly recognize that in the achievement of these every member of the Society will be related, *consciously*, to her home, her church, her community, and to her world. Then there is a third part:

—Develop the spiritual life.

This, and the two parts that follow, indicate definite ways by which the above are achieved. It is assumed that each member of the Society is committed to the entire Purpose. Your *specific* responsibility as Secretary of Spiritual Life is to this third part of the Purpose—to develop the spiritual life.

Materials

Helps are provided: first, the sourcebook and foundation for all we are and do—the Bible. Basic to growth in the things of the Spirit is a planned time for Bible study, prayer, and meditation. This requires persistent discipline. Other helps are:

Handbook
The Spiritual Life Packet
The Week of Prayer Packet
THE METHODIST WOMAN
The *Prayer Calendar*
Prayer cards
Free and paid leaflets

All these are excellent tools. You have the high privilege of guiding their use so that the fullest benefit may be realized. (In addition to the literature of the Woman's Division, "Tidings" produces some helpful material.)

The *Prayer Calendar*. This piece of material is for personal and group use. It touches each and every one who uses it at a vital point—prayer, which connects one with God and with the person for whom one prays: that three-way tie we cannot comprehend but which we know exists.

The Calendar includes many suggestions for its use. A district Secretary of Spiritual Life in West Virginia reports that her district uses the Calendar in these ways:

Encourage each woman to have a definite *place* in her home for an open *Prayer Calendar* and a definite *time* to use it.

Adopt a *Birthday Prayer Partner* listed on the date of your birthday. Remember if you care enough you will send a card of greeting along with your prayers. (Do not ask for an answer.)

Present the *Prayer Calendar* to the woman's auxiliary of the local hospitals to be placed in Prayer Rooms.

Use the *Prayer Calendar* as a guide in addition to your road maps and plan to visit some of our projects and see your missions in action.

District Executive Committee arranges for *Prayer Calendars* to be placed in colleges with Methodist student groups.

Spiritual Life Packet—Contents of the packet are changed from year to year. It is provided so that you may know the helps for a variety of needs from a variety of sources. Be careful to note the publisher of each piece, for quantity orders. The assembling of the packet is a courtesy of Literature Headquarters. When packets are sent on consignment arrange the contents of only one package in a display to prevent the possibility of opened packages being returned to Literature Headquarters with some pieces missing.

In recommending the packet, suggestions for its use should be made. A district Guild Chairman of Spiritual Life reports that contents of the packet are used in these ways in her district:

1. For study at officers' training sessions.

2. Materials are ordered and distributed by the Guild through:

a. Guild and Woman's Society meetings.

b. Men's dinners.

c. Displays in church foyers.

d. Youth group meetings.

e. Personal visitation (related to membership canvas or surveys).

3. Information used in devotions, meditations, and services planned and/or prepared by secretaries.

4. Displays at district meetings to promote interest and use. Follow up reports on use.

5. For personal inspiration and meditation.

Week of Prayer Packet—Check carefully with the person in your district responsible for the distribution of the packet to be sure that every society receives it well in advance of the week of observance. Consistently recommend the Quiet Day as well as the program for the presentation of needs. The self-denial emphasis is important to the observance. A follow up, society by society, as soon after the week as possible will indicate the strengths and the weaknesses of the observance which will help in guidance for the next year's observance.

The *Handbook*—A compact work guide, an ever-ready tool.

THE METHODIST WOMAN plus free and paid leaflets from Literature Headquarters afford supplementary helps in such quantity that you need never want for material; your great concern may well be that you keep all materials before your group or groups in such an interpretive way that the members will *desire* to use them.

Reports—Never underestimate the value of reports to the total program of the Woman's Division. Too, through reports you determine the weak spots in the cultivation of the spiritual life. Letters of specific nature to individual secretaries will be of great help.

Together—Let us give our every effort—to develop the spiritual life and thus help achieve the purpose of the Woman's Society.

LITERATURE and PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*

The District—An Important Link

Dear District Secretary:

The skillful handling of your work as Secretary of Literature and Publications involves working very closely with the local Secretary of Literature and Publications. It is most important that she know you, at least your name, through correspondence. The many local reports reaching this office lead one to believe that in many cases there is an absolute lack of knowledge concerning the correct procedure by which the local secretary reports to her district, and the district to the conference. A conference secretary sends a summarized report to me as Secretary of Literature of the Woman's Division and also to her jurisdiction secretary, who in turn sends a summarized report, from her viewpoint, to this office.

Reports have always been a problem, and yet they are the only yardstick by which the stature of the Society may be measured, literature wise. You will be interested to know that by the time you read this, the Circulation Committee, comprised of the jurisdiction Secretaries of Literature and Publications, will have met at Buck Hill Falls in January during the annual meeting of the Woman's Division. An item on the agenda was the revision of the report blanks for the new quadrennium. That there will be just two reports each year will, I know, be good news to you. The time of reporting will be announced later.

As district secretary you are, of course, thoroughly familiar with the *Handbook of Literature and Publications.* Do insist on being notified of the change when a new Secretary of Literature is elected in a local Woman's Society, and also insist that the new local secretary's name be sent to THE METHODIST WOMAN, 7820 Reading Road, Cincinnati 37, Ohio. Urge each one to send her name and address and the name and address of her church, and the church account number (use blank for this purpose in the Subscription Record Book). If you happen to be a new district Secretary of Literature and Publications, please notify the conference secretary and Mrs. C. C. Long, the Woman's Division Secretary of Literature, 7820 Reading Road, Cincinnati 37, Ohio, of your election, giving your address and the name of your district.

The following notations are a review in brief of the district secretary's responsibilities.

1. Use the Procedural File which you received from the former district Secretary of Literature.

2. Present and sell periodicals and literature of the Woman's Division at each district meeting. Please send orders to Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, at least four weeks in advance of the meeting. Send the date of the meeting and the complete address of the meeting place, so that the shipment may be sent directly there, and thus save you the labor of handling the boxes. Also notify the church where the meeting is to be held that literature is being sent from our office. (See page 25 of your *Handbook for Literature and Publication* for further instructions.)

3. See that every local society has a Secretary of Literature.

4. Mail the Week of Prayer material as soon as you receive it to the local Secretaries of Literature in your district.

5. Actively engage in special campaigns or goals for THE METHODIST WOMAN and WORLD OUTLOOK sent from the office of the Secretary of Literature of the Woman's Division of Christian Service.

6. Study the Catalog and read the back cover of THE METHODIST WOMAN, which lists all new literature, promoting the use of the materials through the local societies.

Every success of the work along literature lines rests upon the efficiency of the district and local Secretary of Literature and Publications. We deeply appreciate your efforts and consecrated devotion to the work which we mutually promote.

Sincerely yours,
RUTH A. LONG,
Circulation Manager and
Secretary of Literature

Mrs. W. L. Scott, president of the Woman's Society of Christian Service, Fairfax, Virginia, sent a report of a workable plan.

This past year Fairfax Methodist Church Woman's Society of Christian Service conducted a quiz on THE METHODIST WOMAN at the general meetings. Two questions were taken each month from the current issue by the Secretary of Literature and Publications. The individuals who answered were given credit, also the Circle in which each one was a member.

At the end of the year it was discovered that Mrs. Eldery Whaley had answered the most questions, so she became the Fairfax Methodist Woman of the Year. She is now the vice-president of the Alexandria District Woman's Society of Christian Service.

This quiz was conducted to stimulate interest in THE METHODIST WOMAN and subsequently knowledge of Methodist women's work around the world.

Nancy Starkey Studio

Mrs. Eldery Whaley

In Memoriam

MRS. CHESTER B. KNAPP

Methodist Prints, by R. Rickarby

Mrs. Chester B. Knapp

Mrs. Chester B. Knapp, assistant to the Secretary of Missionary Education, passed away on December 16, 1959. She had been transferred from the Jamaica to the Bethany Deaconess Hospital a few weeks earlier when it became apparent that nothing more could be done for her recovery.

Mrs. Knapp came to the Woman's Division as an elected staff member of the Section of Education and Cultivation in October, 1954. She had served in many capacities as a volunteer before her husband's death in April, 1954, in her local Woman's Society of Christian Service, in the district and in the conference. At the time of her election to the board of missions, she was vice-president of the New York East Conference and also active in community organizations and enterprises.

Many know of the rich service she rendered the Woman's Division not only through her work in the office as she helped make and carry out plans for studies in local societies, in Educational Seminars, in Schools of Missions and Christian Service, and other phases of missionary education. Her letters were noted for clarity and cordiality. She was able to get into them something of the interest and appreciation she felt for the women throughout the Woman's Division, jurisdictions, and conferences who were carrying on the work.

In December, 1935, she left Blackston College, where she was serving as academic dean and teacher of history and government, to marry Mr. Knapp, a businessman of Richmond Hill, Long Island. The devotion of his children to her from the time she came into the home has been demonstrated through the years—never more so than during her recent illnesses. His entire family became hers. One felt the love between them all in every contact.

How she loved and was beloved by her family in Colonial Beach and Richmond, Virginia! It was to Colonial Beach where her mother, Mrs. J. G. Heflin, and her sister still reside, that her husband's body was interred and where hers, too, now lies.

Funeral services were held at Trinity Methodist Church in Richmond Hill, which she had faithfully served for twenty-four years, on Friday, December 19; and on Monday, December 21, a memorial service for her was held by the Board of Missions in one of the chapels of the Riverside Church in New York. At that service, Miss Lillian A. Johnson, speaking for all the staff members, paid this tribute to her.

Tribute to Mrs. Louise Knapp

Remembrance is often in little things—a bit of conversation that seemed trivial at the time; a twinkle in the eye, caught and shared at just the right moment; a small, kind gesture; the sound of a voice in a greeting. You wonder why these little things are what you remember when your feeling for the friend was so deep.

And then you realize that these were the outward communications of an inward kindredness of spirit. They are precious because they bring you back into the presence of a personality you love. With some you feel almost from the beginning that you have communication. And as the friendship deepens, you can be saying much to each other, or you can be saying very little. It does not make any difference. The channel of communication is there.

It was so with Louise. You felt that she cared, she understood, and she listened—not just to care, or to understand or listen, as part of a discipline in life, but because she really was interested, and she really loved you.

Sometimes a kindredness exists here and there between a few close friends, but I think almost everyone must have felt it with Louise. If you had roomed with her or next to her time after time at Summer Schools of Missions, you would have noticed that her room had a steady stream of visitors, that wherever she was, people seemed eager to be with her. And no matter how busy, or how weary she was, she gave freely and graciously of her time, and of the abundant resources of her knowledge and nature.

We wished we could have spared her from some of this when we knew she needed rest, but to have saved her would have been to lose her—not her physical presence, but herself, because that *was* Louise, giving all that she had to give in as many ways as she could.

Another reason why we liked to be near Louise was that she had such a quietness of spirit. One of the two who worked with her most closely commented on this quality.

Think of Louise coming into that office, adjusting to a completely new way of life, going through a period of sorrow at the loss of her husband, working day after day on summer school schedules, getting teachers, making revisions and substitutions in plans; participating in big plans as well as attending to details, at times feeling ill and weary; and then having the one who worked at the next desk for five years refer to her as an unruffled soul. What greater tribute could there be!

The other night our minister, in answer to a question someone asked about heaven, said that the life hereafter would be happy for those who liked what Jesus liked.

If we understand correctly, Jesus liked anything that brought people into close relationship with God. He liked integrity, justice, truth, mercy, but most of all, he liked fellowship with persons, and the attitude of concern for others. All of these things we associate with Louise. She was serious about her work, but she took time to live in the true sense of the word.

It is surely wrong to pay tribute to Louise in the past tense. What was important in her is not past, but is present and future, because she possessed eternal values. And perhaps a little of each of us has ventured farther into eternity because we were able to travel with her a bit of the way.

Praise God for her life on earth and praise Him for our hope and faith in the life and fellowship eternal.

ARRIVALS AND DEPARTURES

RECENT ARRIVALS FROM:

INDIA—Miss Theresa Lorenz, R.N. (Regular—pre-retirement), c/o S. S. Lorenz, Labadie, Missouri; Miss Mary V. Gordon, R.N. (Regular), 243 E. Birch St., Walla Walla, Washington.

LATIN AMERICA: *Mexico*—Miss Mamie Baird (Regular,), Route 2, Wheeler, Michigan.

RECENT DEPARTURES FOR:

AFRICA: *Southern Rhodesia*—Miss Emma Lois Pfaff (Regular).

INDIA—Miss Frances Major (Regular).

LATIN AMERICA: *Cuba*—Miss Agnes Malloy (Regular).

In Memoriam

***Miss Alice Adelia Wilcox*, retired missionary to China, died November 18, 1959 in the Robincroft Rest Home, Pasadena, California.**

She was born May 16, 1880 in Reeseville, Wisconsin, and was educated at Morningside College, Sioux City, Iowa. In 1910 she received her R.N. degree from St. Luke's Training School of Nurses in Denver, Colorado.

After working for several years in the United States, she sailed for China in 1919 and was assigned to Magaw Hospital, an institution of the Woman's Foreign Missionary Society in Foochow. Miss Wilcox was a specialist in X ray and anaesthesia, but spent much of her time in administrative work also. She was very progressive in her outlook and it was partly through her influence that the Magaw Woman's Hospital was merged with a hospital of the American Board of Commissioners for Foreign Missions to become the Christian Union Hospital. In 1938 with the building of a new hospital the name was changed to Willis F. Pierce Memorial Hospital.

In 1944 and 1945 Miss Wilcox was interned by the Japanese for eight months. During this time she was kept on the compound in Foochow with several other missionaries. She left China from Shanghai in 1946 and entered the retired relationship in 1948.

For the last few years Miss Wilcox had been in declining health, but her warm, friendly spirit that endeared her to co-workers in China made her a favorite among the Robincroft family.

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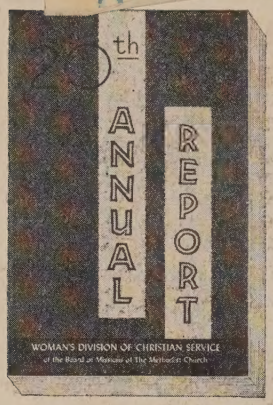

TWENTIETH ANNUAL REPORT

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Latest helps on every department of the Woman's Division; reports of the work at home and abroad; names and addresses of missionaries and deaconesses; administrative, jurisdiction, and conference officer lists; statistical and financial reports.

The Annual Report furnishes clever material for circle programs as circles study the work of the Woman's Society.

A "must" for every Woman's Society of Christian Service and Wesleyan Service Guild.

OF SPECIAL INTEREST

Prayer Calendar, 1960. Lists all the missionaries in the many fields of our manifold ministry on all continents: missionaries of the Division of World Missions, the Division of National Missions, and missionaries and deaconesses of the Woman's Division. Calls to attention daily the birthdays of all our missionaries, as well as administrators, all of which dramatizes the world-wide fellowship of The Methodist Church and our unity in Christ. Quoting one of the bishops of our church, "No one could use this calendar throughout the year without a broadening of interest, a deepening of devotion, and a growth in grace." 60 cents; 3 for $1.50.

My Job as Secretary of Youth Work. A challenge and opportunity described. Free for postage.

Christ and Our Freedoms. By Bishop Lloyd Wicke. Priceless freedoms highlighted by Christ's ministry and teachings. Excellent for Lenten reading. Single copy, 15 cents; 25 to 50 copies, 10 cents each.

A Day Apart Service. Reprint from February, 1960, issue of THE METHODIST WOMAN. 2 cents; 6 for 10 cents.

Supplementary material for use with the March program:

Stewardship and the Tithe. By Bishop Costen J. Harrell. 50 cents each; quantity price, 6 copies or more, 40 cents each.

Stewardship Facts 1959-60. 25 cents each; 5 for $1.00.

Christian Stewardship Card. 2 cents each; 75 for $1.00.

I Am No Longer My Own. A folded prayer card. 5 cents each; 25 for $1.00; 50 for $1.75.

Vocation—At Home and Abroad. Leaflet on the practice of the presence of God. 3 cents; 10 for 25 cents.

APPROVED STUDY

for March

Theme: The Gospel of Luke

Luke's Portrait of Christ. By Charles M. Laymon. In this book Dr. Laymon selects from Luke's Gospel the characteristic angles of the personality of Christ which Luke himself emphasizes. A sensitive writer, Luke displays masterful, dramatic style, and Dr. Laymon with understanding sympathy reveals the deep piety and humanitarianism which led Luke to see in Christ the hope and salvation of a suffering world. 75 cents.

Gospel of Luke. 5 cents.

The Good News (Gospel of Luke—illustrated) 10 cents.

Guide on Luke's Portrait of Christ. By Daisy Dozier. 35 cents.

The Choice. By Jane Stewart. A playlet inspired by the life of Jesus in Luke's portrait of Christ. 25 cents.

To the End of the Earth. By James K. Mathews. Excellent material for use with the study of Luke and for year-round reference for church-school classes. $1.00.

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR CATALOG

Orders for the above may be sent to your nearest address—

***Literature Headquarters:* 7820 Reading Road, Cincinnati 37, Ohio**

***Distributing Office:* 83 McAllister Street, San Francisco 2, California**

The retail stores of The Methodist Publishing House, with the exception of San Francisco, also sell the literature of the Woman's Division of Christian Service.